THE TEMPLES IN JERUSALEM

by

HARRY KELSO EVERSULL

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PREFACE

There were three temples in Jerusalem, although for many years the Jews preferred to look upon the third as a remodeled and enlarged edition of the second. The first was the Temple of Solomon, erected during the early years of the millennium before the Christian era and destroyed by the Babylonians in 586 B.C. The second was the Temple of Zerubbabel, erected after the return from the captivity, according to the plans set forth in the vision of Ezekiel. It was dedicated in 516 B.C., and continued in existence until it was supplanted by the third Temple or the Temple of Herod. The third and last of the temples in Jerusalem was by all odds the most elaborate and pretentious of them all. The Holy House was dedicated in 16 B.C., but the various temple courts were not completed until 64 A.D. This Temple of Herod, erected by a tyrant who hated the Jews and was hated by them, was completely demolished by the Romans under Titus in 70 A.D.

We do not know how any of these temples looked. No pictures or drawings have come from the years when they were in existence to show us their likeness, and there are no ruins above the foundations to guide the archaeologist in reconstructing what once had been the glory of Israel. Their historicity, however, is beyond dispute. They were the creation of a race of people who had no genius for architecture or for elaborate building enterprises. Nevertheless, more is known about them than about any of the other temples of antiquity. The records of their construction, the descriptions of their appearance, and the accounts of the services of worship for which they provided the setting are more complete than for any other temple in the ancient world. All life in Judaea centered about the Temple in Jerusalem. It was the priceless possession of Judah. More than anything else it, or the sacred memory of it, prevented the Jews from being absorbed by their conquerors. They were incorporated successively in all the great empires about the Mediterranean, but, except for the eleven tribes of the Northern Kingdom, they retained their identity and they held tenaciously to their faith.

Not that other peoples were less religious, but Israel possessed an incomparable genius for religion, a superlative understanding of the nature of God, and a highly sensitive consciousness of the ethical demands of God. In the final analysis, it was not the Temple in Jerusalem at any given time that made the religion of Israel distinctive. The religion of Israel was distinctive because the God worshipped and adored by the people possessed the moral and spiritual attributes that differentiated Him from all other gods, providing a catholicity or a universality that transcended ethnic or racial boundaries to make His Temple a "House of prayer for all people." In Phoenicia, Babylonia and Egypt there were magnificent temples, but the religion of these people contributed nothing to the ethical and spiritual life of man. The Temple of Karnak overshadowed all of the temples in Jerusalem, but the religion of the Egyptians could not give the brilliant luster to the temple worship that radiated from the Temple of Solomon, — or the Temple of Zerubbabel, — or the Temple of Herod.

Various reconstructions, drawings or models have been made by modern scholars who have carefully examined the records and meticulously endeavored to reproduce each temple as it appeared in its halcyon days. But no one of these reconstructions can make undisputed claim to accuracy. Consequently there are a number of drawings which vary considerably from each other according to the imagination of the artist.

The various reconstructions of the Temple of Solomon are based upon three accounts in the Scriptures and upon the writings of Josephus and the Mishnic tract Middoth. In I Kings V-VIII, we find an excellent description, but one that omits much that is necessary for a clear comprehension of the Temple. In II Chronicles II-VI, we have a record written after the exile by a priest in Jerusalem who sought to exalt the past, to magnify the significance of the Temple, to glorify the Davidic dynasty, and to extol the virtues of the institution of the priesthood. In Ezekiel XL-XLII, the third account in the Scriptures, we have the vision of a priest who served in the Temple of Solomon just before the exile. His vision of the new and perfect temple which he beheld while a captive on the banks of the Chebar was undoubtedly based upon his knowledge of the Temple which had been destroyed by the Babylonians. His descriptions are detailed and exact, and from them scholars are able to fill in many of the details that are lacking in the Kings and Chronicles. Even with all of these data, however, the descriptions are not entirely clear. Only the broad outline can be positively determined. Most of the details are necessarily the product of the artist's imagination.

The record of the destruction of the Temple of Solomon is found in II Kings, in Jeremiah, in the Lamentations of Jeremiah, which were compiled and edited by his capable amanuensis, Baruch, and in Josephus. The Northern Kingdom had fallen and Isaiah had warned against the advancing Assyrians, but as soon as the immediate danger had passed the people assumed an appalling nonchalance which could result in no other end than tragedy. It's one of the strange phenomena of history that people will persistently refuse to heed the experiences of their progenitors and become lackadaisical in those matters which are so vital to their security and their happiness. Prophets, calling for repentance and a revival of godliness, are all too often regarded as eccentric.

In Ezekiel XL-XLII and in Ezra and Nehemiah we find the accounts of the Temple of Zerubbabel. These accounts are supplemented by references in Haggai and in Zechariah which are brief but without the slightest ambiguity. Here again, in connection with the Temple of Zerubbabel, Josephus furnishes certain important information, and I Esdras provides an apocryphal account which undoubtedly possesses large elements of historical fact. Supplementing one account with the other, augmenting the record in one instance with the record in another, it is possible to arrive at fairly accurate conclusions in regard to the second Temple. Here again, however, the details must be, to a great extent, the product of the

imagination of the artist.

The Old Testament came to a close, so far as Biblical records are concerned, in the fifth century B.C. The last book to be included in that library of sacred literature was Malachi, written almost five centuries before the advent of Christianity. Much of our knowledge of those perfectly fascinating five centuries between the Testaments in our Bible comes from I and II Maccabees found in the Apocrypha, and from Josephus.

Information concerning the Temple of Herod comes primarily from the writings of Josephus and from the Mishnic tract Middoth. Occasional references in the Gospels and in the Acts of the Apostles in the New Testament augment the two extra-biblical sources.

The chapters which form this little volume were published as separate essays in serial form in the *Rite-Recorder* of Cincinnati. To the Scottish Rite, Valley of Cincinnati, therefore, and to Mr. Frederick L. Cavally, editor of the *Rite-Recorder,* the officers of the Masonic Memorial Chapel Association are deeply indebted for permission to assemble and republish them for a larger and more general distribution. Dr. E. A. Henry, Director of Libraries in the University of Cincinnati, Mr. Fred W. Schmerr, Librarian in the Cincinnati Masonic Library, Rabbi Irving M. Levey, Librarian of the Hebrew Union College, Dr. Watson Boyes, Director of the Oriental Institute of the University of Chicago, Dr. Millar Burrows, President of the American Schools of Oriental Research, Mr. Robert H. Pfeiffer, Curator, Semitic Museum, Harvard University, have given invaluable assistance in the assembling of the drawings or in the criticizing of the manuscripts. To them and to all who have graciously granted permission for the use of illustrations, the author acknowledges his profound debt of gratitude.

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SOLOMON DEDICATES THE TEMPLE

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SOLOMON,
KING OF ISRAEL

Israel's Golden Age attained its full development during the reign of Solomon, the son of David and Bathsheba, who ascended the throne about 970 B.C. Saul, the first king of a united country, was acclaimed by the people at Gilgal in 1025 B.C. In bringing together the disorganized tribes of Israel and Judah, he demonstrated the potential strength of the Hebrew armies by defeating the Philistines and other neighboring enemies, thus paving the way for the reign of his successor, David. Saul was killed in the battle of Gilboa about 1010 B.C., and shortly thereafter David was crowned King of Judah. A second coronation ceremony followed which made him King of Israel as well. David united the country, binding the tribes into a well-knit political unit, and he extended its boundaries by crushing the Philistines and the Amalekites, and by severely defeating the Ammonites, Moabites, Edomites, and the Aramaeans. He captured Jerusalem from the Jebusites and made it into the capital of the united kingdom, bringing to it the tabernacle and the Ark of the Covenant and making it the religious as well as the political center of the inchoate Hebrew nation. He was a brave warrior and a wise statesman whose long reign marked the zenith of Hebrew political power. It was for his son, Solomon, to take advantage of the years of peace which followed for the development of the domestic and commercial life of the country, and for the enrichment of the intellectual and cultural interests of the people.

Solomon was born at Jerusalem about 990 B.C. and died about 930 B.C. Very little is known about his childhood and youth. The traditional belief that his education was directed by Nathan, the prophet, may be true, although there is no documentary evidence to support it. When he was about twenty years of age he suddenly ascended the throne. The supposition that he was a mere lad when David called him to assume the responsibilities of the kingdom is based upon the statement in I Kings 3:7, "I am but a little child: I know not how to go out or come in," which was a confession of inexperience for the duties confronting him, and in no way an indication of his actual age. Moreover, the statement of Josephus that Solomon was fourteen years of age when he began to reign, and that he reigned eighty years and died at the age of ninety-four (Ant. VIII, vii, 8) cannot be substantiated.

A rebellion, led by Adonijah, David's oldest living son, resulted in the immediate anointing of Solomon by Nathan, the prophet, on orders from the aged and infirm David who was rapidly approaching the end of life. Adonijah undoubtedly considered himself entitled to the succession, but as there was no law of primogeniture among the Hebrews his claim to the throne was very uncertain. Allying himself with Joab, the General of the army, and Abiathar, the priest, and certain princes of the royal house, he sought to take advantage of his father's feeble condition and have himself proclaimed king. But David had made the promise to Bathsheba that her son would rule after him, and when the information came to him that Adonijah was conniving for the throne he directed Nathan, the prophet, with Zadock, the priest, and Benajah, the son of Jehorada, to take Solomon to Gihon and anoint him for his regal office. The rebellion of Adonijah promptly collapsed. Solomon was inclined to be generous with his brother who had endeavored to usurp the throne, but Adonijah refused to relinquish his ambitions. According to Oriental custom, the king's harem passed to his successor, and marriage to a wife of a deceased king provided a valid claim to the throne. In seeking to marry a member of the royal harem, Adonijah was guilty of treason. There was no alternative for Solomon other than to have the conspirators, including the powerful and capable Joab, summarily executed. With the conspirators out of the way, Solomon was secure upon his throne and his generous attitude toward his enemies, coupled with his prompt and vigorous dealing with them when they sought to undermine his authority, won for him the respect and admiration of people generally.

Solomon immediately summoned a convocation of officials and heads of houses to Gibeon, where amid elaborate ceremony he offered a thousand burnt offerings in thanksgiving to Jehovah. On the following night, while he slept, Jehovah appeared to him in a dream and asked him what he most desired, to which he replied that he wanted, above all else, an understanding heart whereby he might readily discern between good and bad and be qualified to judge wisely the claims of his people. The request pleased Jehovah, who assured him that because he had not asked for long life or for riches or for the lives of his enemies, but had requested wisdom, his petition would be granted, and riches and honor would be his also; and if he would walk in the ways of the Lord and observe the laws of the Lord, he would be granted long life.

Upon his return to Jerusalem, Solomon proceeded to the tabernacle where he again made offering to Jehovah. The opportunity to demonstrate the wisdom and understanding granted him by Jehovah soon presented itself. Two women came to him to plead their respective claims. One of them alleged that the other, whose baby had died during the night, had traded babies with her while she slept, leaving the lifeless form of the dead child and taking the living child as her own. After listening to the allegation and the denial, Solomon asked that his sword be brought that he might divide the living child between them, whereupon the mother of the child cried, "O my Lord, give her the living child and in no way slay it." But the other woman insisted that the child be divided between them. Then Solomon pronounced judgment, giving the child to its mother who would not have it harmed.

Solomon was in no sense a military leader. He had no inclination to extend the border of his kingdom or to create a mighty Semitic empire. David had consolidated the tribes into a nation, and Solomon was content to keep the country unified as it was, to make it prosperous, and to build Jerusalem, its capital, into a magnificent city. His abilities as an organizer and administrator were exceptional, both in military and in civil matters. He knew the value of a strongly fortified nation and well-equipped armies, and he saw to it that all vulnerable approaches were adequately protected and that his armies were increased by 12,000 horsemen and by 1,400 chariots of war. Mounted soldiers and chariots of war were an innovation which increased tremendously the strength of his armies. He fortified Hazor in the north and Megiddo in the northwest, Tamar in the south, Beth-horon, Gezer, and Baalath in the west, making them into storehouses and arsenals; he built a tower in Lebanon as a protection against the Aramaeans of Damascus; and he strengthened the fortifications about Jerusalem. Only against Hamath did he wage war. Hadad, the

Edomite, and Rezon of Damascus had revolted early in his reign and his efforts to conquer them were unsuccessful. Their loss, however, did not greatly affect the strength of his kingdom.

Palestine was located favorably to command the principal highways of commerce, and the importance of international alliances, not only for the protection of his kingdom but for commercial advantages, was obvious. Consistent with the custom of his time, Solomon entered into alliances with neighboring kings by marrying into royal families. He added to his harem princesses from Edom, Sidon, Moab, and Ammon, and from the older Hittite and Canaanite tribes. The report in the book of Kings that "he had seven hundred wives and princesses, and three hundred concubines," is a palpable exaggeration. In the Song of Songs it is implied that he had only sixty wives and eighty concubines, which is probably nearer the truth. An alliance with the Pharoah of Egypt by which he received the princess in marriage and the important Canaanite city of Gezer, which had been captured by the Egyptians, as a dowry was one of the most important diplomatic achievements of his reign. The alliance remained in effect throughout his life.

Another and by all means the most important alliance was with Hiram, King of Tyre, who had maintained a cordial relationship with David, and who was desirous of continuing the policy which had worked to the mutual advantage of Tyre and Israel. By means of this alliance, which developed into a warm personal friendship, Solomon was able to build the Temple and other buildings in Jerusalem and to establish a maritime power destined to bring great wealth into his kingdom. Hiram was not unmindful of its benefits, for it provided protection for Tyre from a possible invasion of his kingdom from the landward side, and it would continue to bring invaluable supplies, such as corn, wine and oil, to his people. Together these two Oriental monarchs created a mercantile business that required their ships to sail both the Mediterranean Ocean and the Red Sea, and perhaps even the Indian Ocean. Sailing from Joppa and from Tyre on the Mediterranean and from Elath and Ezion-geber on the Gulf of Akabah, they carried on a lucrative trade with remote communities. Moreover, their sea-borne commerce was augmented by caravans which carried goods across the desert to the Valley of the Tigris and Euphrates on the north, and to Egypt on the south.

In addition to the creation of an extensive commerce with other nations, Solomon's reign was distinguished by the establishment of a new system for the collection of internal revenue and by an elaborate building program in Jerusalem. Disregarding the old tribal divisions, he created twelve administrative districts, nine on the west side of the Jordan and three on the east, and over each district he placed a high-ranking prefect. Each prefect not only had to collect taxes and supplies for the army and the royal court, but to act as administrative head of the district. Judah was exempt from taxation.

Solomon's fame rests primarily upon the building of the Temple and the other buildings in Jerusalem. He endeavored to make his capital into a magnificent city. A series of pretentious buildings connected with each other and surrounded by courts constituted his palace. In fact, there were three series of buildings surrounded by an outer court. Near the southern entrance to the court there were the House of the Forest of Lebanon, which was used for general assemblies and in which an arsenal was maintained; the Hall of Pillars, which was used as a waiting room for the court; and the Hall of Judgment, which contained the ivory throne where the king sat in judgment and where he received foreign ambassadors. Within a middle court were the king's residence and the harem, with a separate building for Pharaoh's daughter; within the inner court was the Temple, which was originally intended to be a royal chapel, but which became the center of all Hebrew worship. Twenty years were required to complete these palatial buildings, thirteen years for the building of the palace buildings and seven years, six months for the Temple.

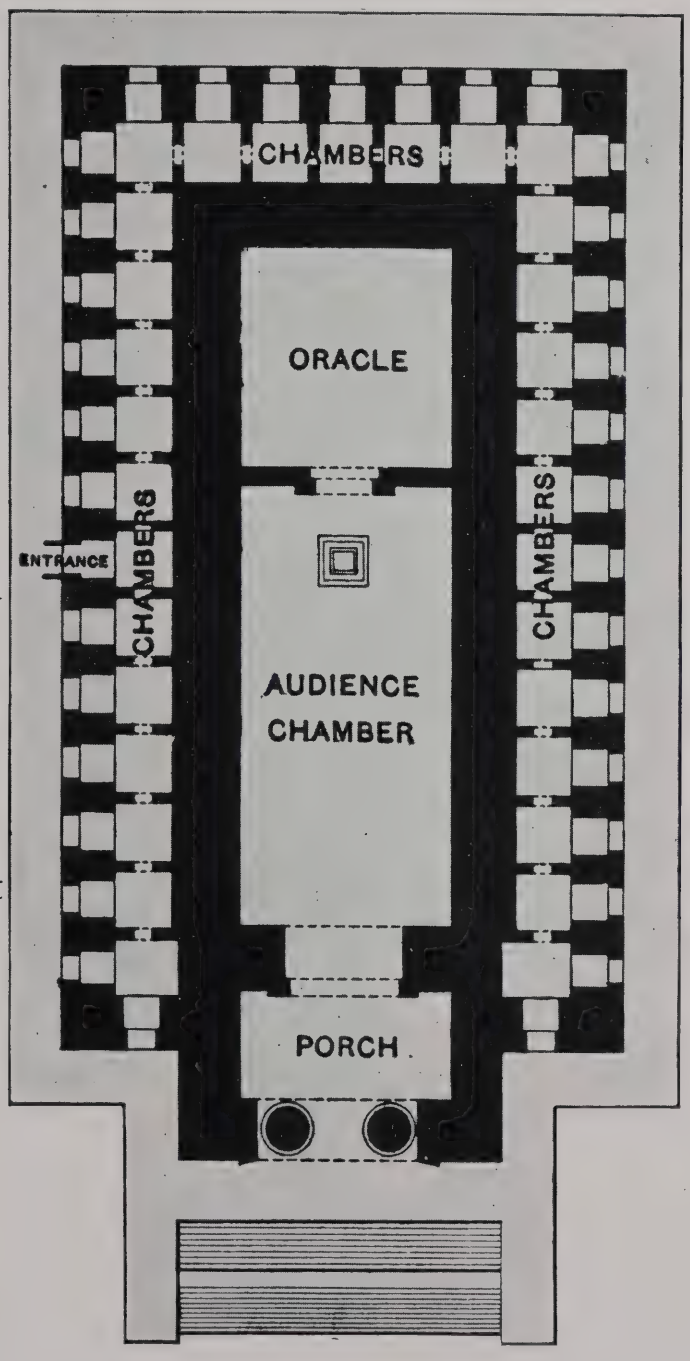
Both workmen and materials came very largely from Tyre and the architectural skill was furnished by a master Tyrian artisan, Hiram or Huram Abi, who designed the structures and supervised their construction. The cedars came from the forests of Lebanon; they were then floated or transported by raft to Joppa and hauled from there to Jerusalem. The stone came from the near-by quarries. When the Temple was completed the Ark of the Covenant was brought into it, and amid profuse ceremonies the new home of Jehovah was formally and appropriately dedicated. No event in the reigns of Saul, David or Solomon was comparable in enduring significance to the erection of the Temple. Without it the development of the Hebrew faith could not possibly have reached the heights of spiritual insight and understanding that crowned its ever-ascending course and which found such glorious expression in the prophets and in Jesus of Nazareth. Because of the Temple, Jehovah increased in prestige, and the love and loyalty of the Hebrew people to their homeland and to their God became an insatiable passion which neither persecution nor exile could diminish. The Temple made necessary the development of the priesthood into a powerful institution which became the bulwark of Hebrew nationalism. The Temple was loved as no other house of worship in all history has ever been loved. It was the symbol of Hebrew unity and Hebrew national aspirations; it provided the means whereby Hebrew patriotism became identified with the worship of Jehovah.

Into Jerusalem came princes and tribal chieftains from the regions about the Red Sea and the Mediterranean to see the grandiose magnificence of Solomon's capital, to attend the wisdom of the great king, and to conclude commercial treaties for the acceleration of trade. Solomon's reputation for splendor, wealth, and wisdom spread far and wide. It was reported that he "exceeded all the kings of the earth in riches and in wisdom. And all the earth sought the presence of Solomon, to hear his wisdom, which God had put in his heart." Perhaps the most famous visitor was the Queen of Sheba who came from southwestern Arabia with a large caravan of camels bearing spices, gold, and precious stones.

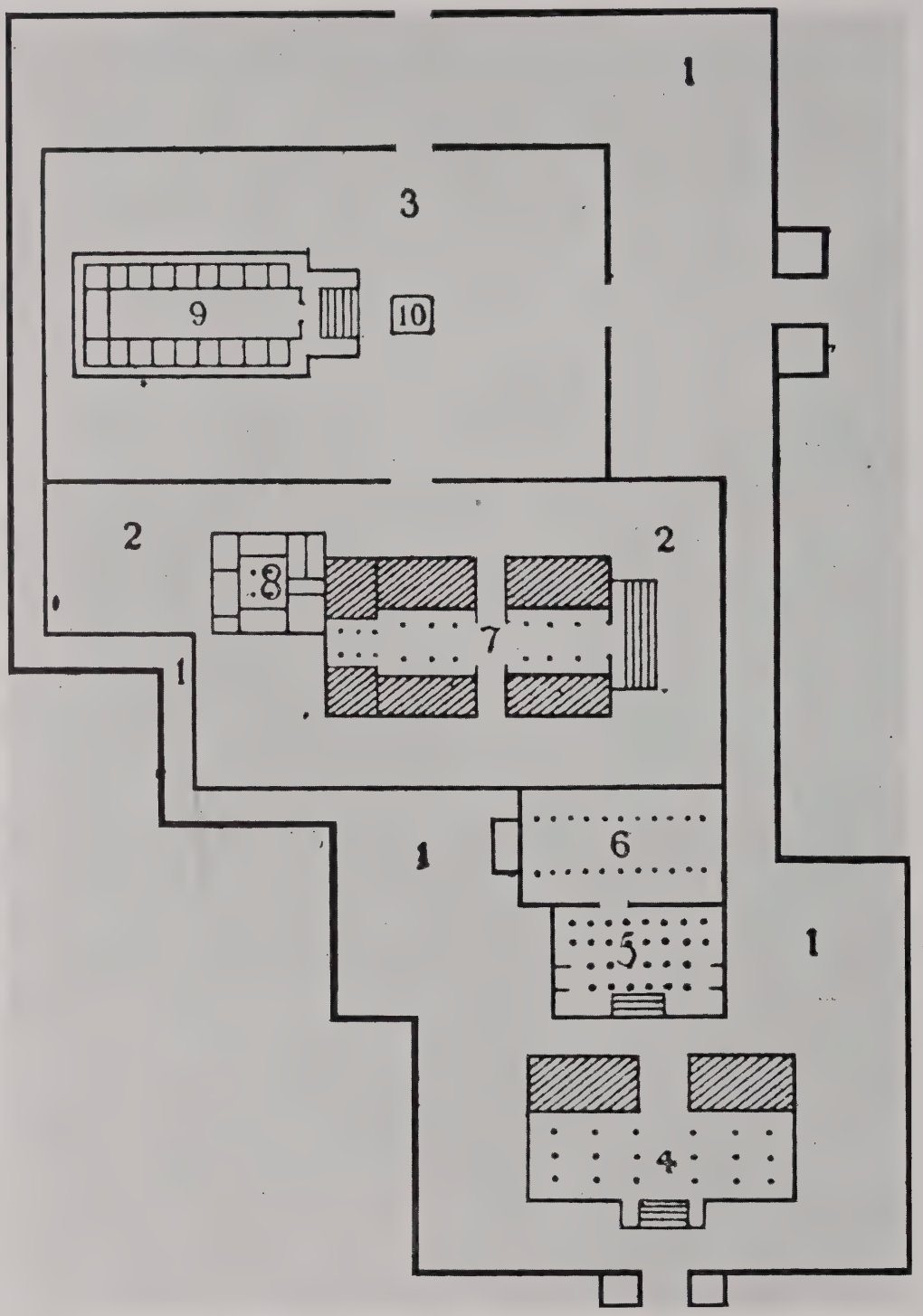
An honest appraisal of King Solomon must recognize that he was an Oriental despot who literally enslaved his subjects, forcing them into service for the government, and that the people became discontented with the burden of excessive taxation which the extravagant building program imposed upon them. They gloried in the splendor of Israel, but they would not continue willingly to bear the crushing load of taxes which consumed almost all their earnings. Solomon's expenses always exceeded his income, and taxes were levied on virtually everything. Even the caravans passing through the territory were taxed. His obligations to Hiram, King of Tyre, were both moral and financial, and to meet the latter he ceded twenty more or less worthless cities in Galilee to his friend and associate. The fact that his numerous wives and concubines had to maintain their own religious practices and worship necessitated the building of altars at various places within the precincts of the city, much to the chagrin of the people who were loyal to Jehovah. Along toward the close of his reign a rebellion led by Jereboam, son of Nebat, in protest against the destructive taxes which the people had to pay, was subdued without difficulty, and Jereboam fled to Egypt. But it was a harbinger of the division of the kingdom which was to come when the mighty

king was no longer on the throne.

Considered in the light of his time, Solomon was a great ruler, a strong king, holding firmly to the government which he had inherited. Certainly his subordinates did not control him. He believed that a divine responsibility had been bestowed upon him, and he developed the incipient kingdom to a point beyond the highest hopes and expectations of his most ardent friends. He gave the people a capable administration and a material prosperity greater than they had ever known or would ever know again. He and his father, David, had produced a tremendous economic, political, and social revolution. The union of the tribes into one nation and the new system of taxation and administration completely undermined the old tribal organization; and the establishment of the capital at Jerusalem with its Temple to the Lord united the people in their religious and political life as nothing else could possibly have done. By means of a wise foreign policy, with alliances sealed by marriages to princesses, he was able to fortify and to beautify his domains and to give his subjects forty years of peace, saving them from the miseries of war and bringing them into contact with the civilizations of the world. He developed the national resources, bringing great wealth into the country through his commercial ventures and his extensive horse trade with Syria. His name, however, is forever linked with the Temple in Jerusalem. It was his greatest contribution to the religious and political life of his people, and for it, if for nothing else, he deserves the place in history that has been accorded to him. He died peacefully in his palace after a reign of forty years.



GROUND PLAN OF SOLOMON'S TEMPLE



PLAN OF ROYAL BUILDINGS ON MT. MORIAH

1—The Great Court. 2—The Middle Court. 3—The Inner (or Temple Court). 4—House of Pillars of Lebanon. 5—Royal Palace. 6—Throne Porch. 7—Royal Palace. 8—Harem. 9—Temple. 10—Altar.

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HIRAM,
KING OF TYRE

Over on the eastern shore of the Mediterranean during the twelve centuries before the Christian era there was the little country of Phoenicia. Never a united country, but rather a few independent cities along the seacoast, it exerted an influence out of all proportion to its size. The splendid achievement of the navigators of Sidon and Tyre, especially the latter, arouse the admiration of all who realize how tireless and persistent were the struggles of the small seaport cities to establish commercial relations with the peoples of remote places in the then-known world. Tyre was the great city of Phoenicia and at the time of her greatest power she was ruled by a king whose wisdom and sagacity accelerated her domestic and international progress, enhancing her reputation as a powerful commercial center and as a good and peaceful neighbor. Hiram, King of Tyre, friend of Solomon, King of Israel, was a monarch of no inconsiderable significance. Very little is known about him, the extant records of his life and times being altogether too brief and few, but from the accounts that have survived the ravages of time we may arrive at some reasonably definite conclusions. The name is not always the same: in the books of Samuel and Kings and in the works of Josephus it is Hiram, while in the book of Chronicles it is Huram. However, in either case it is a Phoenician name, and there can be no question as to the identity of the man.

Hiram was born about the year 1000 B.C., probably of royal parentage. His father's name, according to Josephus, was Abibalus.

In II Samuel we read that following the conquest of Jerusalem by David, King Hiram sent artisans and building material for his palace, and Josephus adds that he "made a league of mutual friendship and assistance with him." When Solomon ascended the throne of Judah and Israel, Hiram, King of Tyre, sent messengers to Jerusalem to congratulate the new king. As Hiram had been the friend of Solomon's father, David, he no doubt wanted to continue the peaceful relations that had existed between the two countries as well as to maintain the associations of personal friendship with the new monarch.

The Temple in Jerusalem has given Solomon and Hiram an immortality beyond everything else that either of them or both of them did. It must have been an imposing structure of rare beauty and simplicity, the ornateness of the decorations only accentuating the simplicity of the general plan of the building. It was of Phoenician art, for the Hebrews had no art or architecture that was distinctive of their genius. The Temple faced the East; it was sixty cubits long, twenty cubits wide, and thirty cubits high, according to inside measurement, and was divided into three sections — the porch, the holy place, and the Holy of Holies. The description of the Temple is found in I Kings, II Chronicles, the Antiquities of Josephus, and the Mishnic tract Middoth.

When King Solomon determined to build the Temple he sent to King Hiram for an artificer for the casting of various vessels and ornaments of brass, with the result that Hiram Abi, a widow's son, was sent to Jerusalem to direct the work. There were no skilled workmen in Jerusalem, no one capable of superintending the work of constructing the Temple, whereas, on the other hand, the artisans of Tyre and Sidon were celebrated workmen, mechanics of no inconsiderable skill whose fame had spread all over the eastern shores of the Mediterranean. Solomon turned naturally to Tyre and requested of King Hiram that some one who was capable and conscientious and who could be depended upon to execute the architectural work and make the designs and decorations be sent to him.

It required seven years to build the Temple. When it was finished and properly dedicated King Solomon, with the aid of King Hiram, built the king's palace and such other buildings as he believed necessary to make Jerusalem both a strong and a magnificent capital of Israel and Judah. The king's palace, the porch of the pillars, the throne porch, the House of Lebanon, the House for Pharoah's daughter, and the harem were erected on the eastern hill to the south of the Temple. One great court surrounded all the royal buildings. A middle court encompassed the king's palace and the harem, and an inner court contained the Temple and altar.

Twenty years after the work began on the Temple in Jerusalem, King Solomon presented King Hiram with "twenty cities in Galilee," but King Hiram was not greatly pleased with these cities. King Solomon also presented him with rich gifts of corn and wine and oil. The friendship and complete understanding between the two monarchs was not disturbed by the unwelcome gift of twenty worthless cities in Galilee, for Solomon and Hiram were mutually indebted.

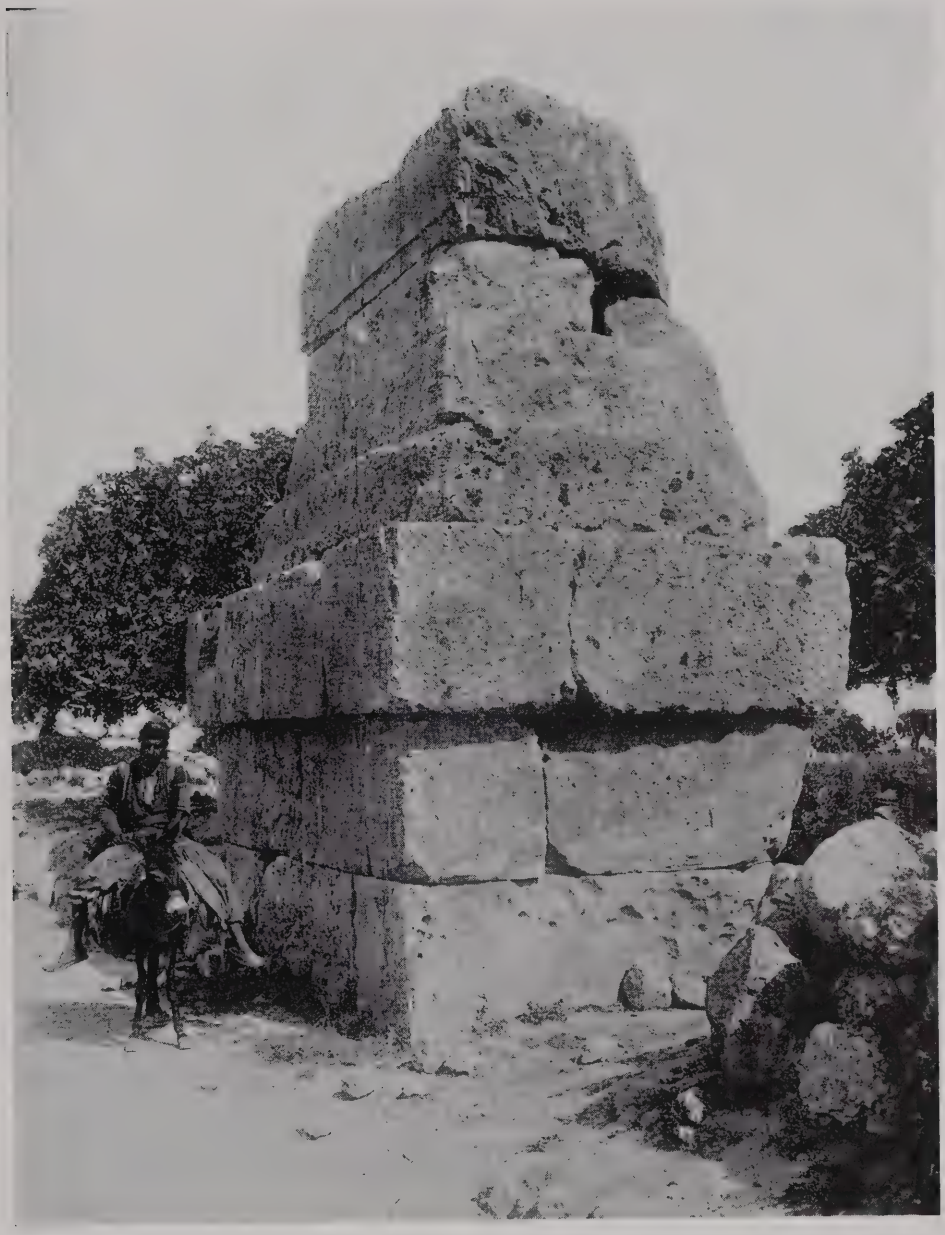
Together they maintained a navy, and every three years gold and silver, ivory, apes, and peacocks were imported from foreign lands. Their ships carried on a maritime activity from Tyre and Joppa on the Mediterranean, and from Ezion-geber on the Red Sea, to Eloth, Ophir and Tarshish. Eloth was in the land of Edom. The exact location of Ophir is unknown. Serious attempts have been made to locate it in Armenia, Phrygia, Spain, Peru, Malaya, Ceylon, Sumatra, Arabia, the East Indies, India, and in the Zambesi district of East Africa. It is not known whether Tarshish was a definite place or whether the Tarshish ships were merely the vessels capable of sailing to remote ports. If Tarshish was a maritime colony, it was somewhere very far away. A Jewish tradition identifies Tarshish with Carthage. Eusebius locates it in Spain. The sailors on these ships were hardened and experienced seamen of Tyre who knew the routes and the dangers to be avoided. The ships were built at Ezion-geber, on the Red Sea, where ship yards were maintained and where cargoes of gold, ivory and copper were unloaded from vessels that came from the East. Ezion-geber was excavated by American archaeologists under the leadership of Professor Nelson Glueck of the Hebrew Union College in 1938, 1939, and 1940. The ancient city was located on the north shore of the Gulf of Aqaba at the northern end of the Red Sea, not far from the present village of Tel el-Kheleifeh. Ruins of a huge refinery where copper was refined and hammered, and where copper implements of various kinds were manufactured, were unearthed. Here it was that copper nails, cups, utensils, spearheads, and other articles were made and shipped to foreign ports. The old seaport and manufacturing center of Ezion-geber is about five hundred yards from the shore, the shifting sands through three thousand years having extended the land for that distance. The prevailing winds are from the north and little by little the sand has been blown into the harbor, causing the shore line to extend further into the gulf. These prevailing

winds provided an excellent draft for the furnaces. The refinery, a large building of ten rooms, was arranged so that it possessed a "complicated system of flues and air channels, almost modern in aspect and function," whereby the full benefit of the strong winds could be used for bellows. The entire town of Ezion-geber was a great industrial center, the port for ships sailing to Ophir, and the market to which caravans from Arabia and Palestine brought their goods. Industrially and commercially it dominated both sea and land trade with Africa, India, Arabia, and Palestine.

Tyre was the greatest city of Phoenicia. Moreover, Hiram was undoubtedly its greatest king. His accomplishments were outstanding and constructive. His happy and cordial relations with Solomon brought peace and prosperity to both countries. Together they labored on the building of the Temple and the king's palace in Jerusalem, and in close cooperation they maintained a merchant marine that carried on extensive commerce with foreign ports. Hiram built Tyre into a truly great commercial and manufacturing center and his ships carried not only merchandise to other lands but they carried civilization itself. He conducted a successful campaign against the people of Cyprus when they refused to pay the customary tribute; he fortified the island of Tyre, making it impregnable against attack; he erected new temples, and restored many old sanctuaries that had fallen into decay.

Hiram's reign of thirty-four years came to a close in 947 B.C. He was fifty-three years of age. He had been a wise and capable ruler, a builder worthy of his rank. In the neighborhood of Kanah, a city on the northern boundary of Asher, just a few miles from Tyre, there is a large Phoenician sepulchral monument known as Hiram's tomb. It is a fitting monument to the memory of the faithful monarch of Tyre, entirely without inscription, but its ruggedness suggests the sturdy character of the wise ruler for whom it was erected. The pedestal is made of three layers of grey limestone, each three feet thick, the top stone extending slightly beyond the other two. The tomb or sarcophagus which rests upon the pedestal is twelve feet long, six feet wide and six feet high, and is made from a single block of stone. A heavy lid, which consists of one solid block three feet thick, rests upon the sarcophagus. A large hole in the eastern end of the tomb indicates that vandals have broken into it, probably to secure the royal jewels and precious stones that were interred with the body. Whether the remains of the great king were stolen is not known, for they have long since been lost in the soil of the land which he loved.

Hiram had built "stronger than he knew." He had created a kingdom that was destined to continue through the centuries, until Alexander the Great conquered and subdued it, in 332 B.C. He had caused the light of civilization to be carried throughout the known-world because of his maritime power. He had created a kingdom that sent forth colonies to settle other lands. Utica and Carthage were the children of Tyre, and Tyre was the kingdom of the wise Hiram. It is very possible that the ruins of Mashonaland, across from the island of Madagascar indicate a Phoenician trade center where the merchants of Tyre and Israel carried on business. Not only had Hiram assisted Solomon in building the Temple in Jerusalem, which was to become the symbol of Judaism, he was also the builder of temples in his own land. In his own way, according to the time in which he lived, he contributed to the life and progress of the world, and humanity is indebted to him.

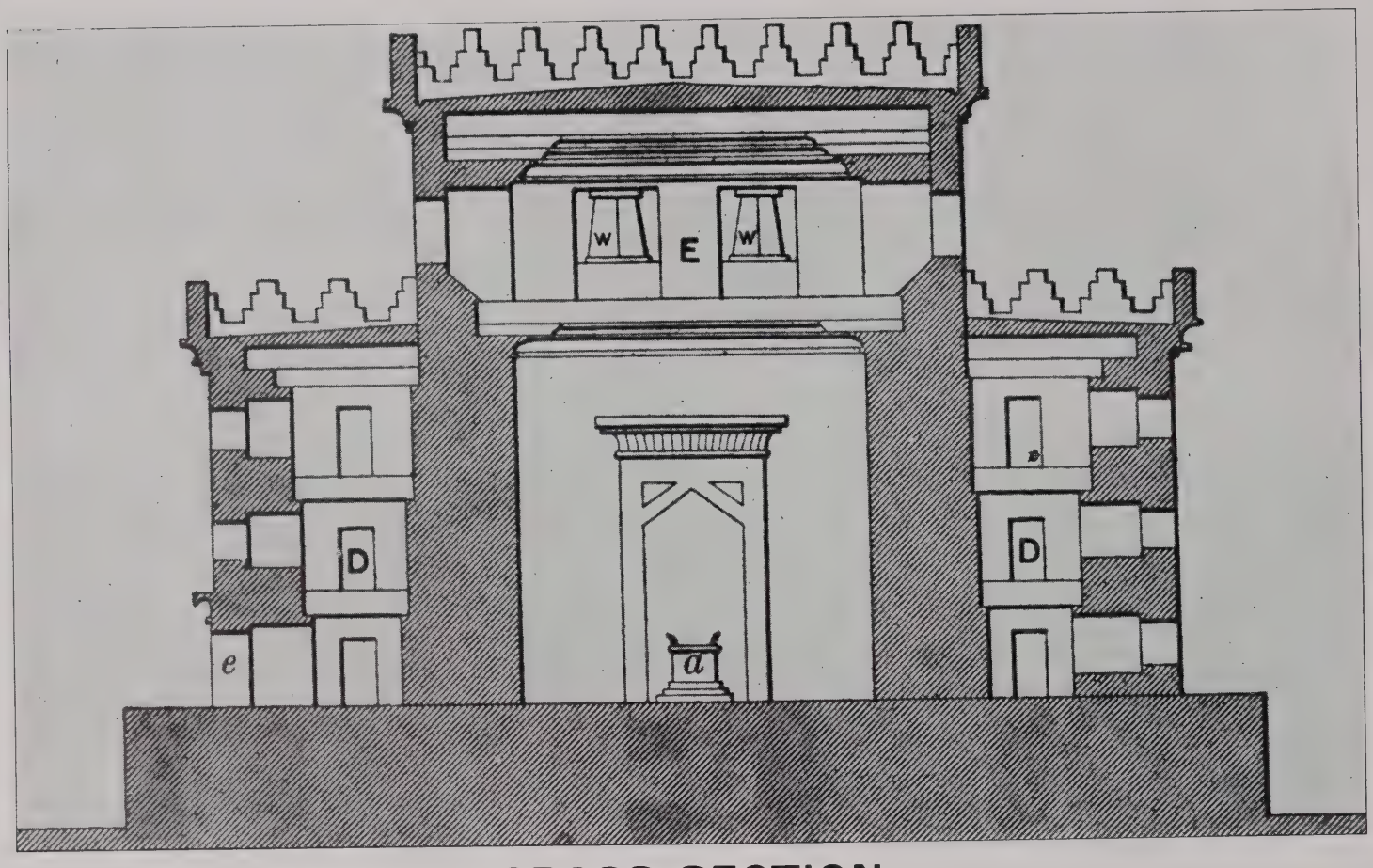


TOMB OF HIRAM,
KING OF TYRE

—*Bonfils Photo.*

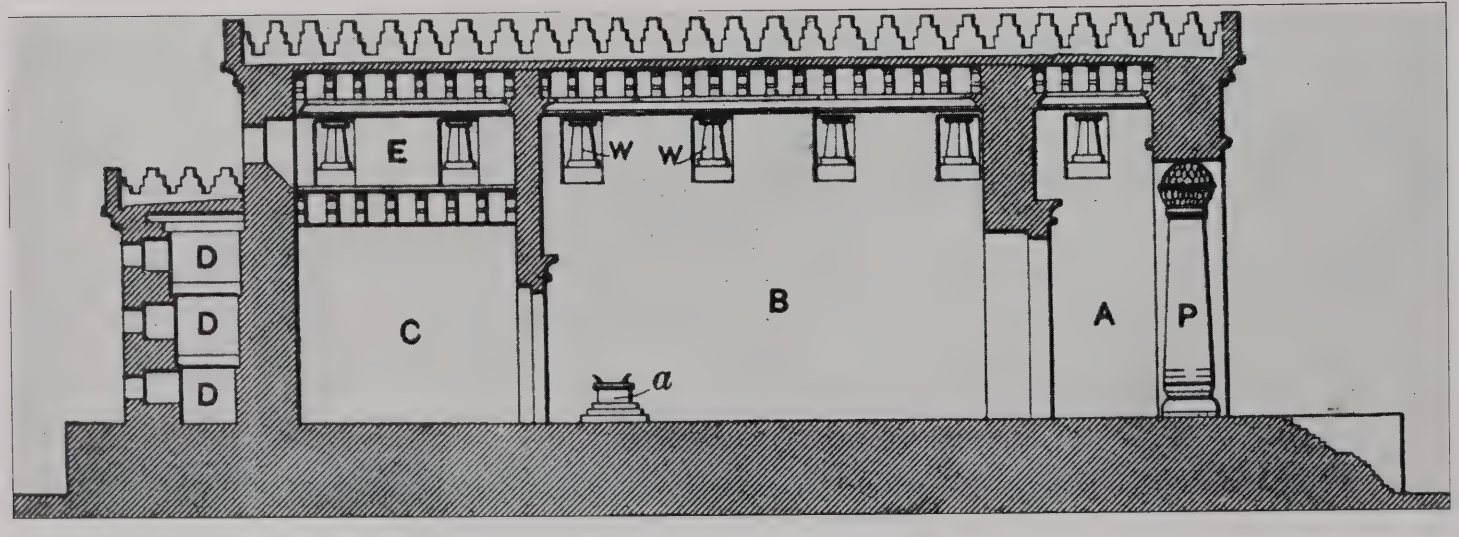
RESTORATION OF SOLOMON'S TEMPLE

According to Stade



CROSS SECTION

A. *Porch*
B. *Audience Chamber*
C. *Oracle*
D. *Chambers*
E. *Upper Chamber*
P. *Pillars*
W. *Windows*
a. *Altar*
e. *Entrance to Side Chambers*



LONGITUDINAL SECTION

THE BUILDING OF SOLOMON'S TEMPLE

On the second day of the second month of the fourth year of Solomon's reign the Phoenician artisans and the Israelitish and Canaanitish workmen began the construction of the Temple. Solomon intended it to be the royal chapel, attached to the group of magnificent buildings on Mt. Moriah which were to constitute the capitol of the united kingdom of Israel and Judah. These royal buildings were erected a little to the north of David's Jerusalem on the narrow ridge of rock between the Kedron on the east and the Tyropoeon Valley on the west. They were surrounded by a wall which formed the boundary of a large outer court, creating an almost impregnable citadel. The state buildings, consisting of the Hall of the Forest of Lebanon, the Hall of Pillars, and the Hall of Judgment were to the south; in the middle court, farther up the hill, were the king's private quarters, consisting of the palace, the harem, and the palatial dwelling of the daughter of Pharaoh; at the very north on the highest point of the hill of Ophel or Mt. Moriah, probably on the site of an old Jebusite altar or high place which David had purchased from Arunah, who had used it as a threshing-floor, the Temple was erected and surrounded by the temple court.

According to the record in the Book of Chronicles, David had prepared for the building of the Temple of Jehovah and would have proceeded with the construction had he not been ordered to refrain because he was a man of war and had shed much blood. He had, however, accumulated great stores of gold, silver, brass, iron, onyx, marble, precious stones, and lumber, and he ordered Solomon to devote himself unreservedly to the task which God had denied him.

Mt. Moriah, standing 2,440 feet above sea level, with Mt. Scopus and the Mount of Olives to the east and the modern Mt. Zion to the west, was an imposing location. Because the narrow ridge of rock at the top of the hill provided insufficient level area upon which to construct the Temple and its court, it was necessary to fill the declining sections on both east and west with stones and large quantities of earth in order to raise them to the level of the highest point of the hill, and to build massive retaining walls to prevent landslides. Thus the foundation of the outer walls of the temple court were actually laid in the Kedron and Tyropoeon valleys. Innumerable subterranean rooms and passageways were constructed to connect the Temple with the king's palace. The walls surrounding the temple area were about ten feet thick. Watch towers were erected at the four corners from which the whole countryside as well as the temple court could be kept under constant observation. The Hebrews, so recently a group of more or less independent tribes given wholly to agrarian pursuits were not prepared to enter upon such a mammoth undertaking.

As there were neither sufficient materials nor architectural ability in Palestine for such an ambitious building program, Solomon had to rely upon the Phoenicians. He had entered into an alliance with Hiram, King of Tyre, at the very beginning of his reign, continuing the policy of David which acknowledged the importance of friendship with the industrial and commercial people to the north. The treaty of alliance provided that Phoenician workmen with the aid of Israelites and Canaanites would cut the cypress and cedar trees in the forest of Lebanon and float them by raft to Joppa, where they would be taken by Canaanitish and Israelitish laborers and hauled over the Judean hills to Jerusalem, thirty-five miles inland, and that Phoenician artisans would plan and supervise the construction of the royal buildings; in return for this service Solomon would furnish Hiram with 220,000 bushels of wheat and 180,000 gallons of oil annually. Since Tyre was an industrial nation, capable of supplying the skilled workmen as well as the materials, and Israel an agrarian country in which there was an abundance of wheat and oil, the alliance worked for the benefit of both nations. Cypress and cedar grew in great quantities in the mountains of Lebanon, and they had long been recognized as excellent material for building purposes. The cypress, because of its durability, was ideal for flooring, and the bright color and sweet odor of the cedar wood made it highly desirable for interior finish.

Phoenicians were exceedingly skillful mechanics. Their reputation for adroitness in architecture and in construction had spread throughout the regions bordering the Mediterranean. To them was assigned the task of planning and supervising the construction work. Thirty-six hundred of them served as overseers. They directed the workmen, examining the craftmanship and checking the materials to see that nothing but the best was used. They were the masters under whose constant vigilance the workmen were organized and the carefully prepared plans of the master or chief architect were meticulously executed. Eighty thousand Israelites and Canaanites worked in the quarries near Jerusalem, where they cut and fashioned the stone; seventy thousand burden-bearers hauled the cut stone from the quarries to Jerusalem; thirty thousand Israelites formed relay gangs of ten thousand each to work in the forests of Lebanon, assisting the Phoenicians in cutting and hauling the timber.

The task was colossal and to have it done properly Solomon called upon his friend and ally, Hiram, King of Tyre, for a master workman, an architect and engineer whose talents and experience qualified him for the responsibility of building an edifice that would be a fit abiding place for Jehovah, the God of Israel. A very gifted man in Tyre, Hiram, by name, a widow's son of the tribe of Naphtali, whose father was a man of Tyre, was sent to Jerusalem to assume the duties of chief architect, to make the designs and specifications and to take charge of the construction. The record in the Book of Kings says that he was "a worker in brass and he was filled with wisdom and understanding, and cunning to work all works in brass. And he came to Solomon, and wrought all his work." In the Book of Chronicles the name is Huram Abi, and the account reads that he was "the son of a woman of the daughters of Dan, and his father was a man of Tyre, skillful to work in gold, and in silver, in brass, in iron, in stone, and in timber." Josephus declares, "Now Solomon sent for an artificer out of Tyre, whose name was Hiram; he was by birth of the tribe of Naphtali, on the mother's side (for she was of that tribe); but his father was Ur, of the stock of the Israelites."

No little discussion has taken place relative to the palpable contradiction in regard to the maternal parentage of Hiram the Builder. He was known as "the widow's son." According to the Book of Kings, as well as Josephus, his mother was of the tribe of Naphtali, while the Chronicler declares that she was "of the daughters of Dan." A suggested solution, and one that is not improbable, is that she was of the tribe of Dan, but that she married into the tribe of Napthali, thus becoming

a member of her husband's family. Some time after her son was born she became a widow and subsequently married a man of Tyre. Josephus says that Hiram's father was Ur, of the stock of the Israelites. His stepfather, "the man of Tyre," became known generally as Hiram's father, for in his household the boy was reared, and the two were closely and intimately associated as mechanics. In all probability Hiram served his apprenticeship under his stepfather and between them the bond of affection was firmly knit.

Whatever Hiram or Huram Abi's ancestry may have been, he was highly proficient in architecture and in the trades. Undoubtedly he learned his business from his father, "the man of Tyre," and improved his knowledge and skill by his own study and experience. He knew the artisans and builders in Tyre from whom he acquired much to augment his understanding of the various problems in engineering and architecture. He was a very dependable man, conscientious in his work, capable of bearing responsibility, and extraordinarily dexterous in handling men.

Selecting a clay bottom on the Jordan plain between Succoth and Zarethan, he set up his furnaces, forges, and foundries. Here he cast the two immense, hollow pillars, Boaz and Jachin, which were placed in front of the entrance of the Temple. These pillars were thirty feet high and almost six feet in diameter, and on top of each were large chapiters of molten brass adorned with pomegranates and lily work. Here, also, he cast the molten sea or reservoir which had a capacity of sixteen thousand gallons, the twelve oxen upon which it rested, the ten stands of brass and the wheels upon which they stood, the ten lavers, the shovels, tongs, bowls, and other vessels and items of furniture which were to be used in the Temple.

Twenty years were required to build the royal buildings on Mt. Moriah, seven years for the erection of the Temple and the temple court, and thirteen years for the others. The vast number of workers employed for so many years on the construction of the Temple spent most of their time and energy in building the substructure, with the subterranean rooms and passageways and the huge retaining wall to keep the filled ground from sliding. Such an elaborate building program necessarily came to be a drain upon the resources of the country and the energies of the people who participated in it. The workmen became impatient and there were murmurings of discontent among them, in spite of the fact that they were contributing toward the beautification of Jerusalem, transforming it from a more or less insignificant community into one of the most magnificent capitals of the world.

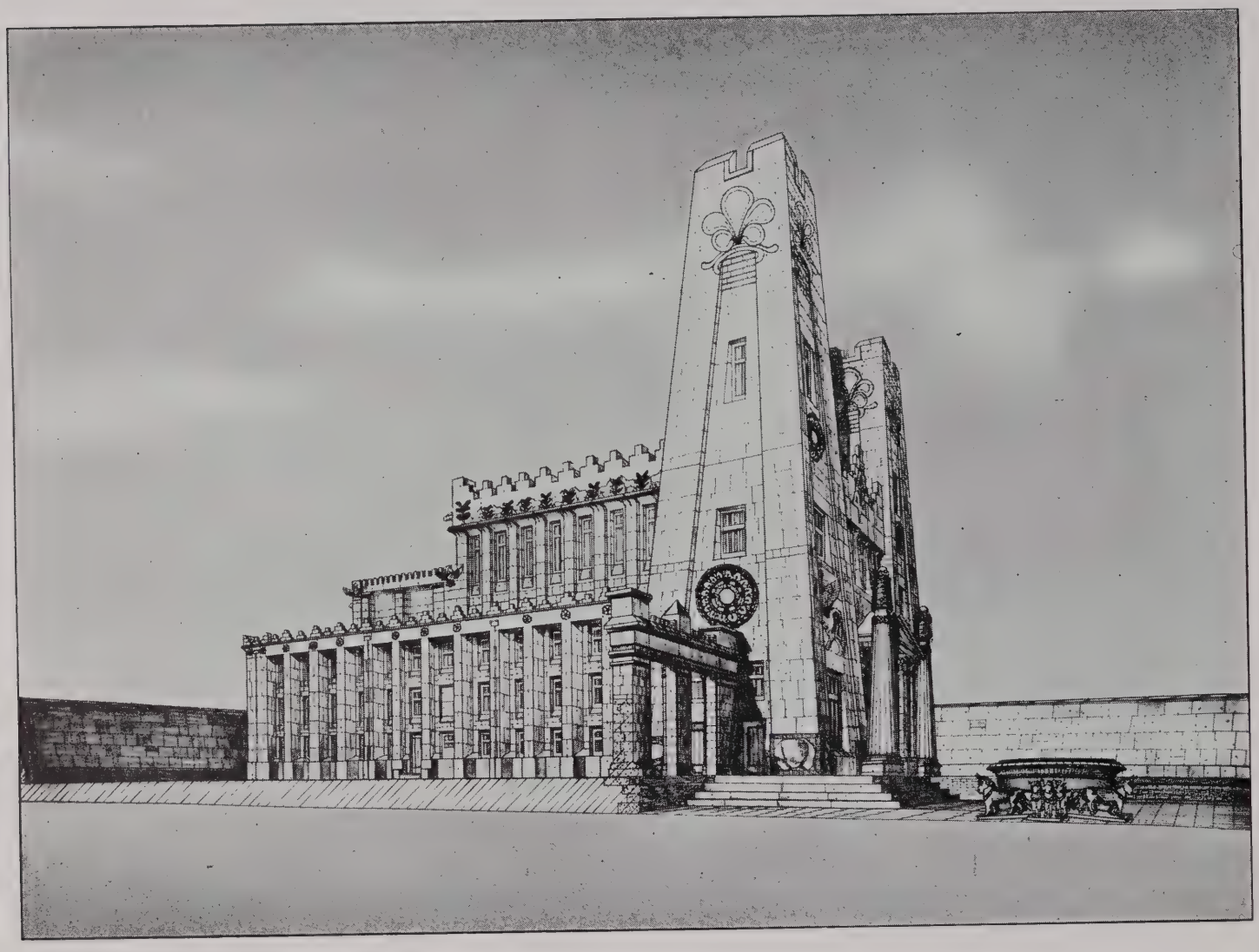
After all the furnishings were in place in the Temple, "Solomon brought in the things which David his father had dedicated, even the silver and the gold and the vessels, placing them in the treasuries of the Temple of Jehovah." Then in the seventh month of the eleventh year of his reign he assembled the elders in Jerusalem for a great feast and for the service of dedication. He had the priests bring the Ark of the Covenant and place it in the Oracle or the Holy of Holies. Many sacrifices were offered. So significant was the occasion that Solomon himself sang the song of dedication:

Jehovah hath set the sun in the heavens,
But he hath himself determined to dwell in thick darkness,
So I have built thee a temple as a place of abode,
A dwelling for thee to abide in forever.

It was a great day in the history of Israel, although its full significance was not recognized at the time. The Temple was built and dedicated. More than anything else, it helped to establish Hebrew hegemony throughout Palestine and the Near East. It caused the people to turn from Mt. Sinai and to look to Jerusalem as the center of their life and worship. It unified the people as never before. It provided a sounding board for the prophets of later times to proclaim their inspired messages. It gave rise to a new ritual which gradually embodied the ever-expanding concepts of the nature and character of God. It made necessary the development of the priesthood into a powerful institution which gave its loyal and vehement support to the Davidic dynasty. It was the greatest single contribution ever made in the history of the Hebrew people, for it became the center of their national life, the epitome of all their hopes and aspirations, the inspiration of the religious thought of both prophet and priest, the symbol of the unity of God and of ethical monotheism. Great was the Temple of Solomon!

FRONT VIEW, KING SOLOMON'S TEMPLE

according to W. W. Mordon. Copyright by W.W.M. — Used by permission.



SIDE VIEW, KING SOLOMON'S TEMPLE

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THE TEMPLE OF SOLOMON

Standing at the northern point of Mt. Moriah the stately and dignified Temple of Solomon faced the east as if to welcome the rising sun at the advent of each new day. Like the watchtower from which the panorama of hills and valleys can be clearly viewed, the Temple towered above its surroundings to bear radiant testimony to the ever-watchful care of Jehovah. A monument to the constructive genius of man, it was also a witness to the omnipotence and the omnipresence of God. It was of Phoenician design, influenced by the Egyptian, for the Phoenicians borrowed their architecture from the land of the Nile. The Hebrews had no architecture that was distinctive of their genius. But the character of Jehovah, to whom the Temple was dedicated, was quite distinctive of the people of Solomon's kingdom. The Hebrews were henotheistic rather than polytheistic and their religious conceptions, while not ethically or spiritually unique in the time of Solomon, possessed the elements from which ethical monotheism was to come. The Temple was not built in response to popular demand. Yet it received a warm, enthusiastic welcome as if it anticipated a demand that had not become articulate, and its erection not only accelerated the growth and expansion of the Hebrew conception of the nature and character of God, but it united patriotism with the strict and faithful observance of religion. Willing obedience to the laws of God was synonymous with loyalty to the state, whereas, on the other hand, willful violation of the laws of God was tantamount to treason.

The Temple was not a large building, not at all comparable to the various temples in Egypt, Babylonia or Assyria. Its symmetry and simplicity of design, however, accentuated its dignity and impressiveness. It was 104 feet long (60 cubits), 35 feet wide (20 cubits), and 52 feet high (30 cubits), inside measurements, and it was set upon a platform about nine feet high, which extended about seven or eight feet beyond the walls, giving it a height of sixty or sixty-one feet above the court. The walls were about ten feet thick at the base, which made the over-all or outside measurement 124 feet in length by 55 feet in width. It was made of a white marble, quarried in the near-by hills, the slabs having been cut and prepared at the quarry so that when they were brought to the summit of Mt. Moriah they were ready to be put into place. The inside walls were overlaid with cedar, and the marble floors were covered with cypress, so that no stone was visible from within. Large cedar beams in the ceiling provided the support for the roof. In front a flight of ten steps led up to the entrance, and on each side of the great door stood a massive, bronze pillar, Boaz on the one side and Jachin on the other, thirty feet high and six feet in diameter. On the top of each pillar was a large chapiter or capital about seven feet high, richly adorned with designs of pomegranates and lilies.

Like the temples in Egypt, Syria and Assyria, the Temple of Solomon was divided into three sections: the Porch, the Holy Place or Hekal, and the Oracle or Debir, known as the Holy of Holies. The Porch at the front of the building was ten cubits wide from east to west and twenty cubits long from north to south. The main entrance was twenty-one feet wide and the immense doors of cypress were decorated with carved palm trees, open flowers, and cherubim.

The Holy Place or Hekal was forty cubits from east to west, twenty cubits from north to south, and thirty cubits high. It contained the golden altar which measured three feet across and four and a half feet high, and which stood directly in front of the door leading into the Holy of Holies, a table for shew-bread, and ten golden lampstands with lamps, five on the right side and five on the left. The large doors of olive wood leading from the Porch were decorated to match the main doors.

The Holy of Holies was a perfect cube, twenty cubits each way, with carved decorations on the doors similar to the others. There was an open space between the ceiling and the roof, for the entire building was thirty cubits high. In the Holy of Holies rested the Ark of the Covenant, which had been carried there by the priests on the day of dedication. The Ark contained the two tables of stone bearing the inscription of the law which had been given to Moses. Above the Ark on the west wall were two large cherubim, each being ten cubits high, their outstretched wings horizontally measuring five cubits, so that they touched the wall on either side and came to the same point at the center.

There were latticed windows in the north and south walls near the ceiling. As these were used for the purpose of ventilation and not to admit light, the Hekal had to be lighted by candles or lamps. There were no windows in the Holy of Holies.

Around the building on the north, west, and south were three tiers of small chambers, one above the other, for the storing of vestments for the priests, the vessels and utensils used in the sacrifices, and other treasures belonging to the Temple. Recesses in the walls provided support for the cedar beams which held the ceiling and floor above, so that the walls, which were about ten feet thick at the base became narrower by successive rebatements. The chambers on the ground floor were five cubits wide, on the second floor six cubits, and on the third floor seven cubits. A door on the south side in the center of the building provided a means of entrance and exit to the chambers, and a stairway provided means of ascent to the second and third floors.

Before the Temple there was the altar of burnt offering, a large unhewn limestone rock, sixty feet by fifty feet, projecting five feet above the marble pavement. An opening on the top provided an excellent outlet for the blood of the sacrifice victim which drained into an open cave below, from which ran a subterranean sewer emptying far down in the Kedron Valley. Not far from the altar were two fountains which furnished an adequate supply of fresh water. No steps led from the court pavement to the altar. Subterranean rooms and passageways below the court required extensive engineering and made it necessary for the foundations to extend to a great depth.

Between the building and the altar and a little to the south was the brazen sea, having a capacity of ten thousand gallons. This great reservoir, fifteen feet in diameter and seven and a half feet high, made of cast bronze about three inches thick, weighing between twenty-five and thirty tons, rested upon the backs of twelve oxen grouped in triads so that three faced each of the four points of the compass. The brazen sea was filled with water from the fountains and taken from thence by the lavers which stood on brazen stands with wheels, and which could be moved freely from place to place. The water was used to wash the sacrifice victims and to clean the altar after the sacrifices had been made.

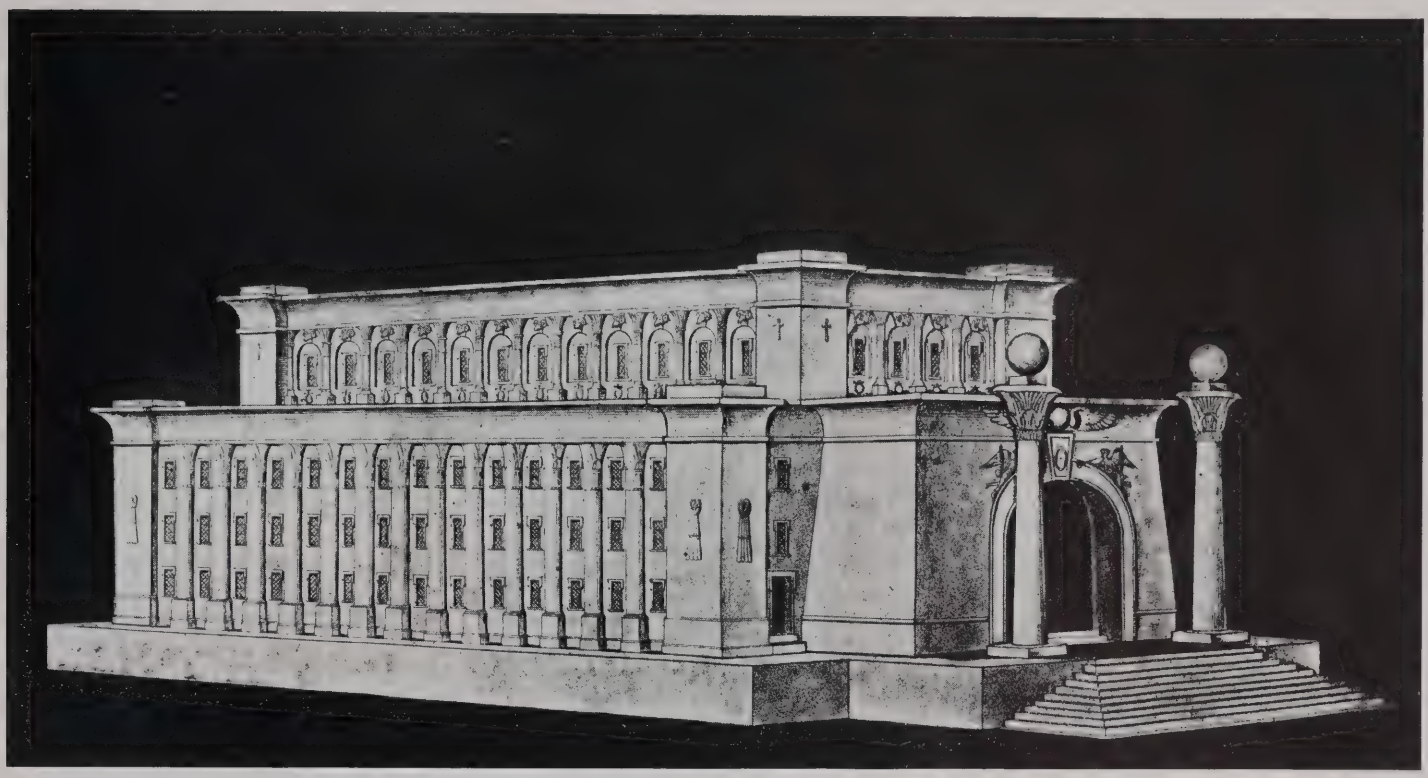
About the Temple and altar was a court, six hundred feet from east to west and four hundred feet from north to south, paved with marble and surrounded by a stone wall made of three layers of hewn stone and covered on the top with cedar planks. Three gates to the temple court on the east, south and north provided easy access for both priests and people. A subterranean passageway connected the Temple with the king's palace.

Below the temple court on Mt. Moriah was the middle court containing the private quarters of King Solomon—the Palace, the Harem, and the Palace for Pharaoh's Daughter. Next in order below the middle court were the state buildings. Uppermost in this group was the Hall of Judgment which contained the throne room where the king sat in judgment and where he formally received ambassadors and foreign guests. The king's throne was made of ivory and gold; about it were fourteen lions, probably made of the same material. Below the Hall of Judgment was the Hall of Pillars, eighty feet by fifty feet, which was used as a waiting room for the foreign ambassadors and for people who sought an audience with the king. At the very southern end of Mt. Moriah, nearest the city, was the Hall of the Forest of Lebanon, an impressive building about one hundred and sixty feet long, eighty feet wide, and fifty feet in height, built in peristyle of forty-five pillars in three rows of fifteen each. Here were held the various court gatherings and the assemblies of the elders. On the second floor a rather substantial arsenal was maintained.

Around all the buildings and the two courts on Mt. Moriah was a great court, surrounded by a stone wall of the same height and structure as the walls which surrounded the middle and inner courts, making the entire area into a rather formidable citadel.

The Hebrews had every reason to be proud of their Temple, for it was a magnificent structure, situated on an imposing site, with a pretentious and stately background. Obviously it was the most important, though by no means the largest of the buildings that adorned Mt. Moriah, and its influence upon the people can hardly be exaggerated. Its white marble walls glistened in the bright sunlight and at night its majestic form was sharply silhouetted against the eastern sky like a sentinel at his post of duty on the lookout, guarding against the approach of spies and marauders.

More important than the Temple, however, was the God whom the people worshipped and to whom they offered sacrifices. The influence of the Temple in the spiritual odyssey of the Hebrews was not due to its grandiose magnificence, nor to the institution of the priesthood, powerful as it was, but to the nature and character of God to whom it was dedicated. From a mere tribal deity, Jehovah gradually became recognized as the God of all people, the creator of the Pleiades and Orion, the maker of heaven and earth, whose character was ethical, caring more for personal righteousness than for burnt offerings. The tremendous contribution of the Hebrew people to the world at large was ethical monotheism. Priests and prophets aided in the gradual unfolding of this conception; the exile with its tragedy and travail of soul contributed immeasurably to its realization, for the enslavement of the people liberated the God whom they worshipped. Monotheism unifies the universe and makes the universal reign of law comprehensible to man; and when the character of the one God is conceived in ethical terms, religion attains a sublimity that transcends all mundane experiences. Such an exalted conception could not force its way into the human mind and soul all at once. Rather it came about as the consequence of persistent striving to know God by doing His will, as His will was understood. Each step in the process made demands which were more exacting and morally more uplifting than had been made previously. God progressively revealed Himself as His children became intellectually, morally, and spiritually capable of comprehending more of His nature. God always has more of Himself to reveal than His children are capable of comprehending. Through the age-long course of man's quest for God certain milestones have marked definite turning points, such, for example, as the comprehension of God in anthropomorphic terms. Perhaps this was the greatest single milestone of them all, for it made necessary the recognition of moral qualities in the God whom he worshipped and it enabled man to have companionship with his deity. Henotheism was a distinct gain over polytheism, almost a prerequisite for monotheism, and the attainment of monotheism was another great milestone in man's spiritual evolution. The Temple of Solomon takes its place beside these glorious triumphs of the human spirit. For, while it was an achievement of intellectual genius and physical prowess, it was actually an achievement of the spirit. Through it the spiritual insight and sensitiveness of the Hebrews were quickened and made ready for the exile.



KING SOLOMON'S TEMPLE

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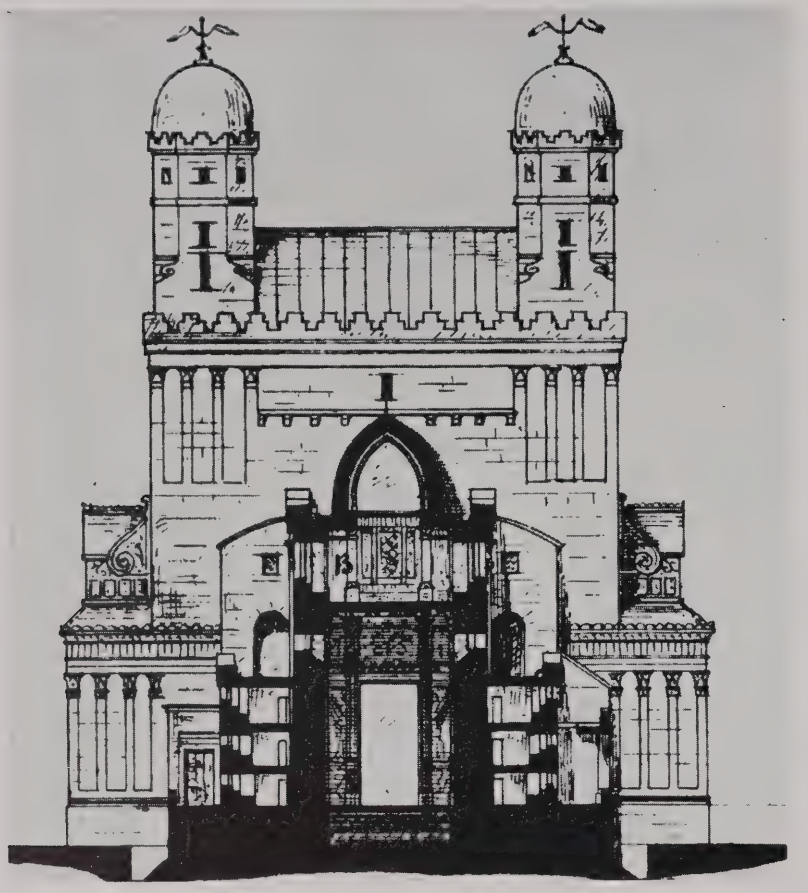


SOLOMON'S TEMPLE

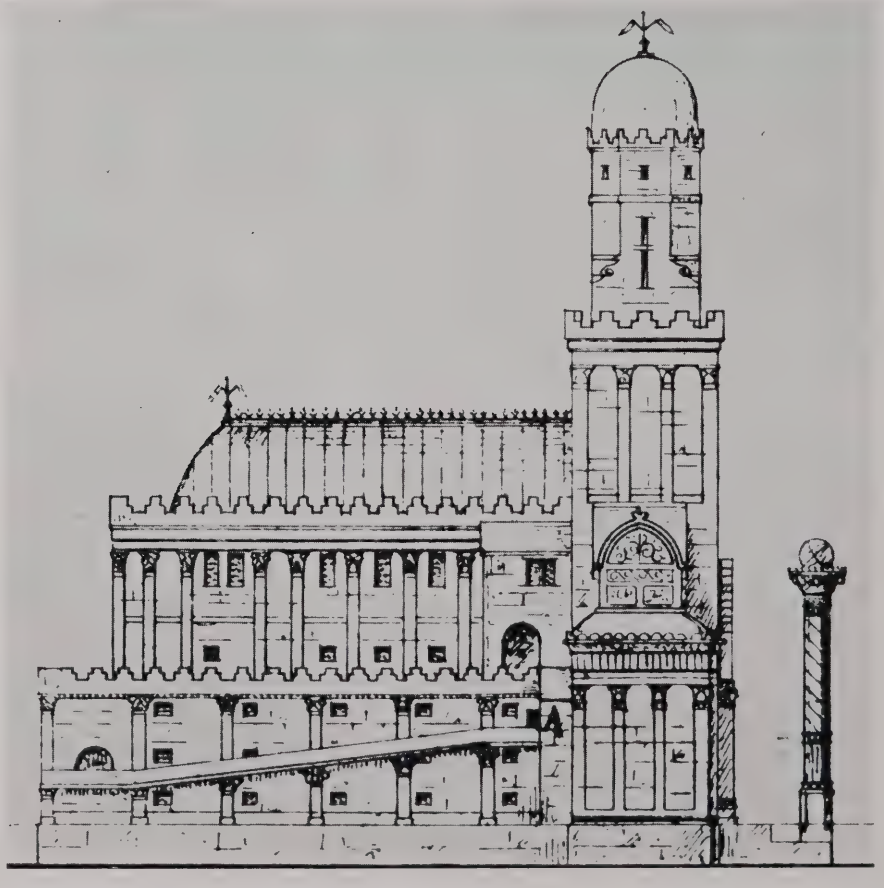
Section facing east

by C. N McIntyre North

SOLOMON'S TEMPLE

South Elevation

by C. N. McIntyre North



SOLOMON'S TEMPLE THROUGH FOUR CENTURIES

For almost four centuries the Temple of Solomon stood as a beacon for the people of Judah, radiating a light which in due time and after many vicissitudes became "a lamp unto the feet" of many nations. In considering these four centuries attention must be given to the affairs of the northern kingdom of Israel, culminating in the successive invasions of the mighty Assyrian Empire, and to the affairs of the southern kingdom of Judah, concluding with the invasion of the army of the Chaldean or new Babylonian Empire and the destruction of the Hebrew state.

Immediately following the death of King Solomon the United Kingdom fell apart. No longer were the strong hand and the commanding personality of the autocratic monarch present to hold it together. Israel's Golden Age had come to an end. The tribes had not been united long enough to create a cohesion that would successfully resist their smaller and more personal loyalties or withstand the strain of confusion which necessarily accompanied the advent of weaker rulers. Solomon had eliminated the remaining Bedouin characteristics of the people in the short period of his reign, but he could not weld the ten tribes into patriotic citizens of a nation to be governed by a dynasty from Judah.

Rehoboam, Solomon's son, was promptly proclaimed king of Judah, but Israel, the larger and more prosperous section to the north, was dissatisfied with conditions in general and especially with the ubiquitous arrogance of Rehoboam. Unwilling to remain in the kingdom, Israel seceded and selected Jeroboam as their king. Jeroboam had led a rebellion in the later years of Solomon's reign and had fled to Egypt where he found asylum in the court of Shishak, the Pharaoh. Israel, consisting of the ten tribes, was three times larger than Judah and had twice the population. It was, therefore, more attractive for conquest. Moreover, its soil was fertile and well-watered, while Judah was mountainous and barren. It was in direct contact with strong and unfriendly neighbors to the north and open to attack from every direction, while Judah was in a well-protected area. But Judah had Jerusalem, the holy city; and Judah had the Davidic dynasty; and what is far more important, Judah had the Temple. Never again were the ten tribes of Israel and the two tribes of Judah to be united, although both kingdoms persisted in dreaming of the day they would put aside their differences and be together in one strong nation. Each went its own way to destruction, paying the price of its profligacy. But Judah, because it had the Temple, was to be born again.

For over a century after the death of Solomon there was internal strife in Israel and constant conflict between the two kingdoms which so recently had been united into one of the great nations of the world. The civil wars resulting from usurpations of the throne continued intermittently, rendering the little kingdom impotent against its more powerful neighbors and making it vulnerable to the armies of successive invaders. It is one of the amazing facts of history that the Israelites of the northern kingdom were able to survive for more than two centuries, and that Judah was able to continue for another hundred and thirty-six years.

The capital of the northern kingdom was established at Shechem, and the sanctuaries at Bethel and Dan became centers of worship. Rapidly the spiritual life of the people began to suffer a retrogression as baal worship encroached upon the worship of Jehovah. In 887 B.C., Omri, the commander of the army, ascended the throne, and immediately moved the capital to Samaria. It was an excellent location on a hill to the northwest of Shechem, easily defended, and ideal for a sanctuary. Omri was a strong king. Through his aggressive leadership Israel prospered, the enemies within the realm were subdued, and the dynasty of Omri was established. Frequently he has been called "The David of Israel." During his reign and the reign of his son, Ahab, who had married Jezebel, the daughter of a priest of baal, the problem of baalism continued to grow more and more acute. When it seemed as if baal worship would drive the worship of Jehovah out of the land, Elijah, the nomadic prophet of the desert, appeared upon the scene protesting the right of baal to the loyalties of the people and urging everyone to give undivided allegiance to Jehovah. Elijah was followed by Elisha, one of the most delightful and inspiring characters in all the history of Israel, who carried on the work of his meteoric predecessor.

It was Israel rather than Judah that gave the prophets to the world. Samuel, Elijah, Elisha and Hosea were of the northern kingdom, and Amos, although a native of Judah, labored in Israel. The two great pre-exilic prophets, Isaiah and Jeremiah, belonged to Judah, but after the fall of the northern kingdom Judah was Israel. The later controversy in Judaism between the law and the prophets was a continuation of the conflict between Judah, which gave the law, and Israel, which gave the prophets. As the law was the means of bringing God to the people, so the prophets labored to bring the people to God. The prophetic task was twofold: to drive baal worship from the land, and to purify morally the worship of Jehovah by identifying moral behavior with the will of God. The prophets sought to make Hebrew monotheism ethical. Naturally enough they stressed the social requirements of true religion, bitterly and relentlessly attacking the gross social injustices which were prevalent. They were social reformers, burning with an insatiable passion to correct the abuses of an unjust and morally corrupt society, to help the poor, and to bring all the people to a high degree of loyalty to God. Dr. C. H. Cornill declares, "The whole history of humanity has produced nothing which can be compared in the remotest degree to the prophecy of Israel. Through prophecy Israel became the prophet of mankind. Let this never be overlooked or forgotten: The costliest and noblest treasure that man possesses he owes to Israel and to Israelitic prophecy."

The Kingdom of Israel was the first to be destroyed. In 722 B. C., the Assyrians ravaged the land, carrying 27,280 people, including the wealthy classes, into captivity and settling them in the Mesopotamia and in Media. Consistent with their general practice, the conquerors imported foreigners into the land to take the place of those who had been removed, thus forever destroying the nationality of the country and precluding all hope of a return from captivity. The people who remained intermingled with the people who were brought in from other lands; the result was a mixture of races. These people became the Samaritans with whom the Jews in later centuries would have no dealings.

The Assyrians were a warlike people. Their empire endured for four centuries and dominated western Asia for half of that time. It was the most powerful of all the empires of

the ancient world, feared and hated more than any other. Originally the capital was at Assur on the west bank of the middle Tigris, but later it was moved to Nineveh, farther up the river. The Hebrews were deeply concerned with the fortunes of Assyria, for when Assyria was strong Israel was prosperous and at peace. The Aramaeans of Damascus formed a buffer state, so that the Assyrian armies could not move into Israel until they had defeated the people to the north.

With the decline of the old Babylonian Empire, made famous by the enlightened reign of Hammurabi, the Assyrians began their conquest of the Tigris and Euphrates Valley, and by 1140 B. C. they had established themselves as masters of the Mesopotamia. In 884 B. C., Assurnazirpal conquered all of the country to the Mediterranean, and eight years later he advanced as far as Mt. Lebanon. Israel, however, promptly acknowledged Assyrian suzerainty and paid tribute, thereby saving their land from invasion. From 854 B. C. to 842 Shalmaneser II made six expeditions against Damascus, but it was not until 797 B. C. that the city fell. In 745 B. C., Tiglathpileser III approached the Syrian frontier but was bought off by the prompt payment of tribute. Nine years later he came again, captured Damascus, invaded Israel, and carried into captivity most of the inhabitants north of the plain of Jezreel. This was the first group of Hebrews to be carried into exile. The remainder of Israel and all of Judah became Assyrian provinces, acknowledging their subjection and paying the necessary tribute. This arrangement, however, lasted only until 725 B. C., when Shalmaneser IV, who had succeeded Tiglathpileser III, moved his army into Israel and laid siege to Samaria, the capital. Three years were required to capture the city. During the siege Shalmaneser IV died and was followed by Sargon II. To this new sovereign, perhaps the mightiest of all the Assyrian monarchs, Samaria capitulated in 722 B. C., and with this capitulation the northern kingdom ceased to be, most of the inhabitants being carried into exile.

A further word needs to be said in regard to the Assyrian Empire, for the southern kingdom, Judah, which had been spared the terrors of invasion, was destined shortly to experience the might of the fierce warriors from the Tigris and Euphrates. Sargon II was murdered by his son, Sennacherib, in 705 B. C. Rebellion immediately broke out in the various provinces, and the new monarch had to move against each one. In 701 B. C., he invaded Judah and laid siege to Jerusalem, but suddenly withdrew without capturing the city. In 668 B. C., Asurbanipal, the last of the great kings of Assyria and perhaps the most enlightened, came to the throne and inaugurated a reign that continued for forty-two years. He was not a great military genius like many of his predecessors. Rather he devoted his abilities to restoring or reviving the culture of old Babylonia. Like Hammurabi, whom he sought to emulate, he built a great library in Nineveh in which he assembled all the extant writings of the past. During his reign the Medes began to rise in power, and twenty years after his death Cyaxares, King of Media, and Nabopolassar, King of the new Babylon, combined to overthrow the colossus of the north. The defeat was so overwhelming that Assyria was completely and permanently destroyed, and Nineveh, its pretentious capital which extended for two and a half miles on each side of the Tigris, was entirely obliterated, never to rise again. The Medes took the mountainous regions north and east of the Tigris, while the Chaldeans of Babylon took the land to the west.

During the years of Israel's civil wars and her struggles against the Aramaeans of Damascus and against the more formidable Assyrians, Judah was enjoying comparative peace and a reasonable degree of security. An invasion by the Egyptians in the reign of Rehoboam proved to be nothing more than a marauding expedition. Shishak, the Egyptian Pharaoh, marched his army through the land and plundered the Temple, taking "all the shields of gold which Solomon had made. And King Rehoboam made in their stead shields of brass." Baal worship, however, soon became the critical problem, just as it had forced itself upon the people of Israel. A temple to baal was erected in Jerusalem, and altars, asherim, and pillars of phallic significance were scattered throughout the countryside. Baalism was the Canaanitish religion, exceedingly primitive and sensual with licentious rites of worship. From the very first contact that the Hebrews had with the Canaanites baal worship had allurements which seemed irresistible. Always it constituted a menace for the followers of Jehovah, but more especially during the years of the divided kingdom.

In 797 B. C., Jehoash, King of Israel, invaded Judah and rifled the palace and the Temple, taking from the Temple the gold and silver and the sacred vessels. This was the second time the Temple was plundered.

The reign of King Uzziah (790-739 B. C.) brought great prosperity to Judah. He was a wise and strong ruler who endeavored to keep his country true to Jehovah. In the year that he died, Isaiah received his call to proclaim the word of God to the people of Judah. Uzziah's son, Jotham, who succeeded his father to the throne, built the upper or northern gate to the temple court in 735 B. C., making the first alteration to the Solomanic structure. Ahaz followed Jotham to the throne, and hardly had he established himself when he was urged by Israel, Damascus and Phoenicia to join with them in a coalition against the Assyrians. Ahaz refused, and upon the advance of the Assyrian army he promptly paid the required tribute, thus becoming a vassal to the Assyrians. The reign of Ahaz was filled with licentiousness and immorality. Idolatry flourished. Calumny, intrigue, perfidy, chicanery and drunkenness characterized the political life of his reign. Bribes were openly offered and accepted. Life in every aspect was corrupt. It was Ahaz who took the brazen oxen from the temple court for tribute to Assyria; it was he who removed the altar of burnt offering, supplanting it with an altar similar to the one at Damascus. Isaiah pleaded passionately for the correction of the lamentable conditions and for the abolition of the nefarious practices which came from alien lands to be intermingled with the worship of Jehovah. Fearlessly he proclaimed that Jehovah cares more for moral behavior than for burnt offerings. Isaiah saw the holiness and the majesty of God, and with the fervor of true prophetic conviction he denounced the prevailing idolatry.

Hezekiah followed Ahaz to the throne of Judah. Immediately he set about to strengthen the defenses of the country and to abolish idol worship. Jeremiah refers commendingly to the social reform which occurred during his reign. The king was forced, however, to take the gold and silver from the doors and pillars of the Temple to pay tribute to Sennacherib in order to save Jerusalem. Sennacherib, while on the way to conquer Egypt, captured forty-six walled cities in the northern section of Judah,taking about 200,000 people into exile—the first from Judah to be carried into captivity. When Sennacherib returned to lay siege to Jerusalem, Hezekiah would have surrendered had not Isaiah pleaded so earnestly and so eloquently for Judah to resist the invader. Then it was that for some unknown reason the invader suddenly retreated and returned to Mesopotamia.

Hezekiah died in 692 B. C. and was followed by Manasseh, perhaps the most villainous and iniquitous king in all the history of Judah. He promptly restored the altars and asherim

to baal that Hezekiah had torn down and established the rite of child-sacrifice to the Phoenician god Moloch. He introduced Assyrian star-worship, persecuted the prophets, set up an asherah in the Temple, ordered the adoption of various Assyrian customs as well as religious practices, vilified the priesthood, and cast scorn and vituperation upon everything identified with Jehovah worship. It is remarkable that the religion of the Hebrews survived such a reign.

As one extreme generally follows another, two years after the diabolical reign of Manasseh came to a close, Josiah, undoubtedly the noblest, ablest, and in every way the best of the kings of Judah, ascended the throne. His reign was the most progressive and the most important in the entire history of Judah, a reign characterized by sincerity, genuine reform, and a salubrious social and religious life. Isaiah had been gathered to his fathers. It was the voice of Jeremiah that now began to be heard. The prophetic school was exerting an influence never known before. In the eighteenth year of the reign of the good King Josiah (621) extensive repairs were made on the Temple which had become dilapidated through neglect. While these repairs were in process the Book of Deuteronomy was found in the Temple by the High Priest, Hilkiah. Josiah, upon hearing the reading of the book, rent his clothes, for he knew that the law of the book had not been observed and that Judah stood condemned. Perhaps the same fate awaited her that had fallen upon Israel.

Josiah summoned the elders together and read the book to them, whereupon both he and they dedicated themselves to the task of reforming the people and restoring the worship of Jehovah. First of all the king ordered that the worship of Jehovah be centralized in Jerusalem where it could be controlled and that the sacrifices be offered only at the Temple. All "high places" where baal was worshipped were abolished; all heathen altars, idols, asherim and symbols of baal worship were destroyed. The worship of heathen gods, including the gods of Assyria, was strictly prohibited. The Passover feast would be observed not in the homes but in Jerusalem. Josiah was vigorous in following the instructions found in the Book of Deuteronomy and his devotion to Jehovah marked him as a man of profound conviction and sagacity. The Book of Deuteronomy was vitally important; its discovery at the time of Josiah was an epoch-making event. In all probability it had been written during the reign of the wicked and dastardly Manasseh when idol worship and immorality flourished so profusely. Unfortunately for Judah, Josiah was killed in the battle of Megiddo in 608 B. C., when Necho II of Egypt invaded the land and made the southern kingdom into a vassal state.

Five years before the finding of the Book of Deuteronomy in the Temple, Jeremiah entered upon his career as a prophet, and for forty years he was a tremendous power in Judah, wielding an influence far greater than any king, even including the good king Josiah. It was he who proclaimed the nonexistence of other gods. Other nations and other races, he declared, will eventually acknowledge Jehovah as their God, for Jehovah is the God of all people. Building upon the conceptions of Isaiah regarding the holiness and majesty of God, Jeremiah insisted that the individual stands morally responsible before God and accountable to God. The law of God is written upon man's heart; religious obligations, therefore, are a matter of conscience. The Temple on Mt. Moriah is not necessary for the worship of God, for God can be worshipped anywhere. Jeremiah made religion a matter of personal relations between the individual and God.

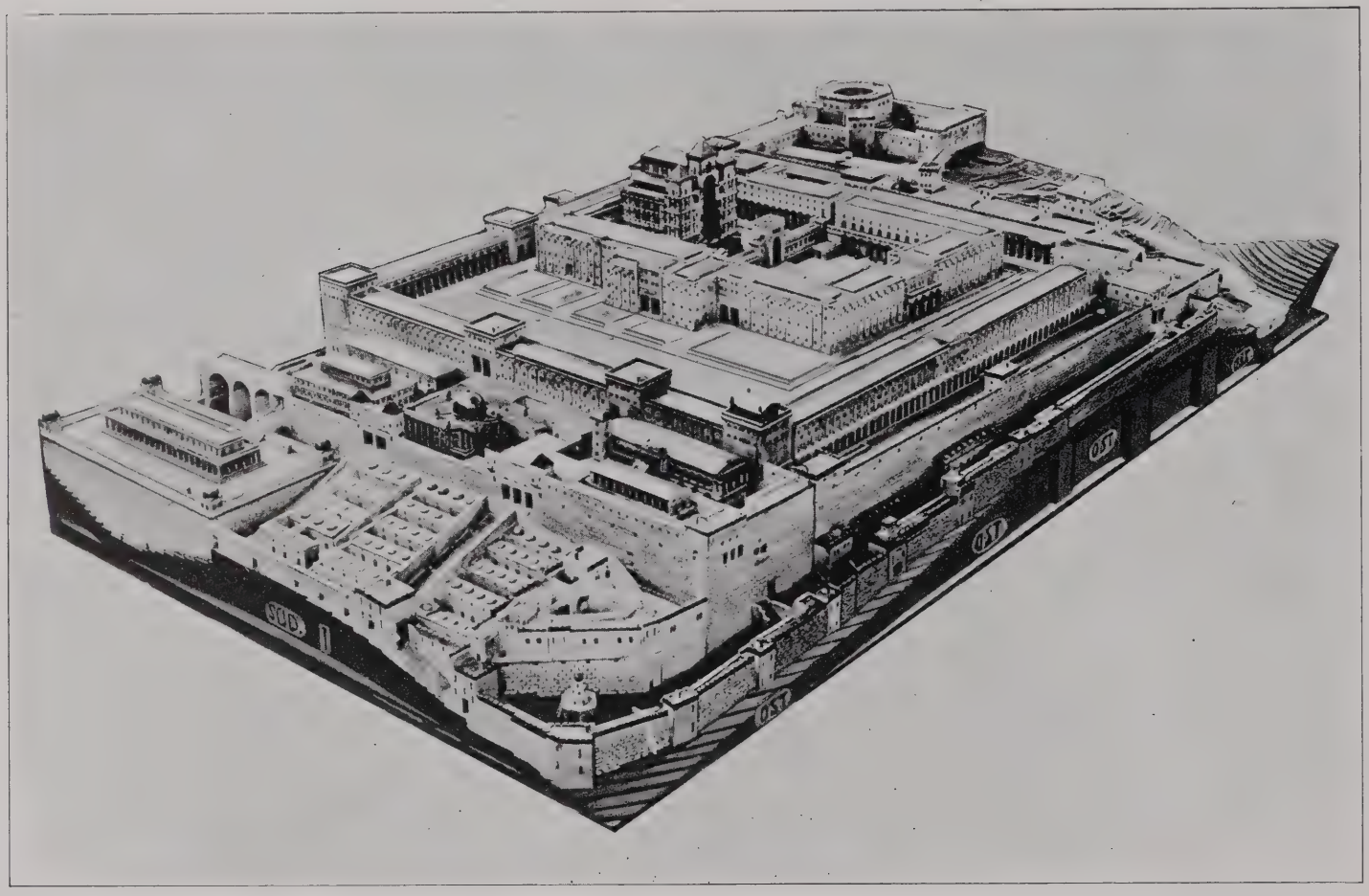
The Assyrian Empire was destroyed in 606 B. C., leaving the Chaldeans and the Egyptians to fight it out for the control of the regions about the Mediterranean. At the battle of Carchemish on the Euphrates in 605 B. C., the Egyptians under Necho II were hopelessly defeated by an army of Chaldeans under the crown prince Nebuchadrezzar who shortly afterwards ascended the throne of the new Babylonian Empire. Jehoiakim, the king of Judah, hurriedly transferred his allegiance to Babylon. Three years later, however, he rebelled, trusting in the promises of Necho II to come to his assistance. In 597 B. C., Nebuchadrezzar advanced with a large army. Jehoiakim had died and was succeeded on the throne of Judah by Jehoikin who realized the hopelessness of the situation and immediately surrendered the city. Nebuchadrezzar exacted tribute and took the king with his wives and the queen mother and about 10,000 men with their wives and families to Babylon where he established them as a little colony on the river Chebar. This was the first group from Judah to be taken into exile by the Babylonians. Among this group of exiles was a young priest of the Temple, Ezekiel. Nebuchadrezzar placed Zedekiah, the third son of Josiah on the throne of Judah, a vassal king in the Babylonian Empire.

In 588 B. C., Zedekiah joined a coalition to oppose Nebuchadrezzar, believing that both the Egyptians and the Ethiopians would join with the armies of Judah and Tyre to repel an invasion. Nebuchadrezzar came at once at the head of a large army, established his headquarters at Riblah in Hamath, and laid siege to Jerusaelm. Realizing that a crisis was at hand and that he needed the help of Jehovah, as well as the united support of his people, Zedekiah, in conjunction with the nobles, had all the Hebrew slaves liberated. The advance of the Egyptian army caused Nebuchadrezzar to retreat, thus saving Judah temporarily. Immediately the order liberating the slaves was rescinded and the freedmen were returned to their masters. Jeremiah denounced this perfidy in violent and scathing terms, heaping opprobrium upon both the king and the nobles. Zedekiah was inclined to give attention to the prophet's warnings, but he was too weak and vacillating to be free from the influence of his court. The nobles countered with the charges of treason and Jeremiah was cast into prison. Subsequently, because he continued to make himself heard, he was thrown into a dungeon.

Nebuchadrezzar unexpectedly returned and laid siege to Jerusalem. The siege lasted for a year and a half, during which time the suffering in the city grew rapidly worse, becoming unspeakably terrible. Famine and pestilence left the city almost desolate. With the insight and the zeal of a true prophet, Jeremiah pleaded with the king and the people to return to their allegiance with the new Babylonian king, but Zedekiah could not free himself from the grip of the nobles who remained adamant in their refusal even to listen to the prophet's exhortations. In July, 586 B. C., a breach was made in the northern wall and the Chaldean soldiers rushed in to kill and to lay waste what had been a city of rare beauty. During the night Zedekiah and a few henchmen fled by way of the southern gate and made their way through the wilderness toward the Jordan, but on the plains of Jericho they were overtaken and carried to Nebuchadrezzar at Riblah in Hamath. Zedekiah was forced to witness the slaying of his sons. Then he was blinded and taken captive to Babylon. The nobles and many of the priests and military commanders were taken to Riblah and slain. Nebuzaradan, the commander of the attacking forces, was directed to destroy the city. The Temple was plundered and burned to the ground; the sacred vessels and furniture were carried to Babylon. All the palace buildings and the buildings of state were destroyed. The walls of the city were razed, leaving a vast wreckage in place of what had

once been a glorious splendor. The people of the higher classes were taken captive to Babylon; the peasants were permitted to remain. Jeremiah was given his choice whether to go into captivity or to remain with the folk who stayed behind. He chose to remain. Internal strife which followed the departure of the Babylonians and the captives led his friends to take him to Egypt where many Hebrews had fled. There is a tradition that he was later stoned to death by his own countrymen.

The Hebrew nation was no more. The Temple that had served the people for almost four centuries lay in ruins. But the worship of Jehovah did not die. The prophets and the Temple had given the worship of Jehovah a survival value which could not be destroyed by the terrors of Babylonian savagery. The prophets, especially Isaiah and Jeremiah, had opened new vistas of faith for their countrymen who had gone in chains to Babylon. Isaiah had proclaimed the holiness and the majesty of God, and Jeremiah had declared that religion is a matter of personal fellowship with God. Religion had been national; Jeremiah made it individual. He it was who realized the meaning and significance of prayer and insisted that even though the Temple should be destroyed God can still be worshipped. Both of these mighty prophets of God proclaimed the moral character of religion, identifying morality with the will of God, making the monotheism of the Hebrews ethical. And the Temple, which had been the sole place of public worship since the reign of Josiah served as a bond of unity whereby the people were kept loyal to their national and religious ideals. No matter where they were taken in exile, they opened their windows toward Jerusalem where the Temple had stood for almost four centuries and with genuine fervency of spirit offered their prayers to God.



SOLOMON'S TEMPLE

according to Conrad Shick.
Photograph from Conrad Shick's Model.
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THE VISION OF EZEKIEL

Ezekiel was the prophet of the captivity. His prophetic utterances and his vision of the new Jerusalem and the new temple to be built upon the foundations of the one that had been destroyed inspired his fellow exiles with the hope of a speedy release from Babylonia. He was a young priest in the Temple, about twenty-five years of age, when in 597 B.C. he was taken by Nebuchadrezzar to Babylon. As a member of the first group to be expatriated from Judah by Nebuchadrezzar, he had received his call to be a prophet and had established himself in his prophetic duties before the second and larger group arrived. He and his companions in exile were settled along the Chebar, a canal which flowed by Nippur, in an agricultural district not far from the city of Babylon where they could maintain their religious life unhampered by alien influences.

Circumstances in Babylon were quite different from what they had been in Judah, and the function of the prophet was to comfort and encourage rather than to warn and chide. Ezekiel kept in close touch with Judah. He had been a disciple of Jeremiah, alert to the lamentable conditions under which the people lived and deeply chagrined by their complete lack of loyalty to Jehovah. From his home on the banks of the Chebar he corresponded with Jeremiah, informing the elder prophet of the situation which prevailed among the exiles and ascertaining from him an account of the affairs in Judah. Six years before the destruction of Jerusalem he added his warning to that of his master and boldly proclaimed the inevitability of the coming catastrophe for the city and country which he loved so dearly. But there was no occasion to chide his companions in exile. They were in distress suffering from acute nostalgia and desperately in need of comfort and consolation.

When Judah fell to Nebuchadrezzar in 586 B.C., the large expatriation to Babylon occurred. Some of the exiles were treated roughly, but most of them were allowed full freedom to do very much as they pleased. They were located in colonies, not in the city of Babylon, but in agricultural districts where conditions were favorable for the renascence of their faith. Following the advice of Jeremiah, they married and had families, built homes and established themselves on farms and in business. On the whole they were fairly prosperous and they were granted a large measure of autonomy. However, they needed consolation and encouragement, for they longed to go back to their homeland. Ezekiel became their pastor. Along with the nameless prophet who is known to us as Deutero-Isaiah, he assured them that their exile was the necessary and inevitable consequence of their sins, and that God would forgive them and provide for their return if only they would obey His commandments and observe His laws. With fervent spirit and grim tenacity of purpose they set about to atone for their sins and rigorously to obey God's law. Almost immediately they became aware of a great destiny for themselves and for their race. They accepted their tribulations as disciplines through which they might enter into a richer and deeper fellowship with God.

The fall of Jerusalem in 586 B.C. marked the end of Hebrew history and the beginning of Jewish history. The term "Jew" comes from the word "Judah," and it was applied to those who hailed from the southern kingdom. Judaism began, therefore, with the Babylonian exile. For more than a century previous to the exile the prophets exerted the dominant influence upon the ever-expanding religious conceptions of the people; after the exile the priestly influence prevailed. The Babylonian captivity resulted not only in the glorification of the priesthood; it resulted in a higher conception of God. No longer the God of a race or a nation but the God of all people—the universal God—Jehovah was completely liberated from the bonds of provincialism. The captivity permanently stopped the idol worship which was so degrading and against which Jeremiah had fulminated so vehemently. It ended for all time the subtle and alluring power of baalism. In their adversity the people turned to Jehovah, refusing to become cynical, and with absolute finality they rejected all heathen practices. The Temple was now gone, so they built synagogues where they eagerly studied the law. The scribes, who were the interpreters of the law, became recognized as authoritative leaders, and the prophets who had so vigorously and relentlessly assailed the malevolent practices of the idol-worshippers were more highly regarded than ever before.

Judah survived the exile and entered upon a new national life largely because of the sagacity and tireless labors of Ezekiel. It was he who organized the people, taught them, preached to them, and served as pastor among them. He is frequently spoken of as "the first pastor." Thus he was able to prevent them from becoming absorbed by their conquerors as the ten tribes of Israel had been absorbed by the Assyrians. His profound loyalty to Jehovah, his high moral character, his insatiable zeal for God's law, and his indefatigable labors—all wrought upon the exiles to hold them true to their great destiny. He was the "watchman" over the House of Israel. His vision of a new Jerusalem and a new temple, pedantic as it was, awakened Israel to its unfulfilled mission and aroused the Jews in Babylon to a passionate devotion to Jehovah and to Jehovah's law. In a very literal sense, Ezekiel was the father of Judaism.

The sacred writings were carried to Babylon with the exiles where they were carefully studied, edited and preserved. Had they been destroyed by the army of Nebuchadrezzar the record of Moses, the struggles of the incipient nation, the building of the Temple, the sermons of the prophets, in fact the whole story of Israel's growth in moral and spiritual greatness would have been irreparably lost. Solomon's Temple could not have been built without plans and specifications, and these plans and specifications soon became sacrosanct. It is reasonable to assume that they were carried to Babylon along with the sacred writings. Ezekiel knew the old Temple very well, for he had served as a priest in its courts. In all probability he studied the plans and specifications of the Temple while in Babylon when he began to contemplate a new structure which would be like the old one that had stood for almost four centuries. But the new structure would be an improvement over its predecessor; the shortcomings of the old Temple would be corrected so that the new Temple would be perfect.

On the fourteenth anniversary of the beginning of the siege of Jerusalem, Ezekiel fell into a trance and beheld a vision of God. In his vision he was back in Jerusalem, standing on the Mount of Olives, and before him was a walled enclosure similar to the one that had surrounded Solomon's Temple. In the great eastern gate stood a man who held in one hand a measuring reed of great cubits and in the other a ball of flaxen

twine measured in medium cubit lengths. From this man in his vision Ezekiel received specific and detailed instructions regarding the structure of the new Temple to be erected when the Jews were released from captivity.

The new Temple, according to the vision, will be built on the exact location of the old; even the old foundations will be used. But there will be no palaces or buildings of state. The ground upon which these buildings formerly stood will constitute an outer court where the people will assemble for their devotions. Only priests will be permitted to enter the inner court near the sacred structure. The inner and outer courts will occupy the entire upper hill of Mt. Moriah; the outer court will correspond with the Great Outer Court of Solomon. The principal characteristic of the new Temple will lie in its perfect symmetry, for the new Temple will be an ideal Temple. Its courts will cover a square of five hundred cubits on each side, and a wall six cubits high and six cubits thick will surround the entire area. The elaborate structures which will constitute the gateways will be fifty cubits long and twenty-five cubits wide. The Temple itself, including the chambers which will be built along the north, west, and south walls, will be one hundred cubits long and fifty cubits wide. Between the Temple and the walls of the inner court will be a square one hundred cubits on each side, in the center of which will be the altar.

Like the Temple of Solomon the new Temple will have the Porch, the Hekal or Holy Place, and the Debir or Holy of Holies. The two pillars, Boaz and Jachin, will stand in front on each side of the great door. The Porch will be twenty cubits from north to south and twelve cubits from east to west, and the platforms or munnah will be six cubits higher than the inner court. Ten steps before the entrance will lead from the level of the court to the level of the munnah. The Hekal or Holy Place will be forty cubits long and twenty cubits wide, inside measurements. The walls will be six cubits thick. The entrance to the Porch will be fourteen cubits wide, and the door from the Porch to the Hekal will be ten cubits wide. The Debir or Holy of Holies will be a cube twenty cubits each way, and the door leading from the Hekal into the Debir will be six cubits wide. On the doors, as on the Hekal walls, there will be carvings of cherubim and palm trees.

The Hekal will be furnished with an altar of cedar wood for shewbread, two cubits long, two cubits wide, and three cubits high. It will have raised corners or horns, and it will stand in the same position that it occupied in the Temple of Solomon.

On three sides of the new Temple there will be thirty chambers for the priests, arranged in tiers very much as they were in Solomon's Temple, but instead of the Solomanic measurements of five, six, and seven cubits in width respectively for the lower, middle, and upper tiers, they will be four, five, and six cubits. Another point of difference between the new and the old Temples will be in the doorways leading into the priests' chambers. In the new Temple there will be a door in the center of the north wall and another door in the center of the south wall, whereas in Solomon's Temple there was only one door which was located in the center of the south wall.

On the outside of the new Temple along the north and south walls there will be a munnah or platform five cubits wide and six cubits above the level of the court. Beyond the munnah on both the north and south and to the west of the Temple wall there will be an area of twenty cubits which will be known as the gizrah. When the gizrah and the munnah on each side are added to the temple structure the total measurement is one hundred cubits. Thus the new Temple will be one hundred cubits square. On the west side of the Temple immediately adjacent to the gizrah there will be a structure to be known as the binyan, seventy cubits east to west and ninety cubits north to south, surrounded by a wall five cubits thick. North and south of the gizrah there will be four rows of cells for the priests, two rows on each side with the entrance on the east. Between the rows of cells there will be a walk ten cubits wide.

The altar will be twelve cubits high and very elaborate. It will be made of square blocks of stone, one on top of the other in diminishing size, each one a cubit smaller than the one upon which it rests. The surface at the top will be one cubit each way. The altar hearth will have four horns, one cubit high, and one horn at each corner.

On the south side of the north gateway in the inner court there will be a cell for the washing of burnt offerings. Four tables, two on each side of the gateway, will be for the burnt offerings. Four other tables will be for the slaughtering of the sacrifice animals, and four tables of hewn stone, one and a half cubits long, one and a half cubits wide, and one and a half cubits high will be for utensils and instruments. Immediately adjacent to each of the inner gateways on the north and on the south there will be a cell for officiating priests.

The inner court of the new Temple will be a square of one hundred cubits each way, surrounded by a wall six cubits high and six cubits thick. There will be three gateways leading from the outer court, one in the center of the north wall, one in the center of the east wall, and one in the center of the south wall. Exactly opposite these three gateways and one hundred cubits away will be three similar gateways in the wall surrounding the outer court. There will be a descent of eight steps from each of the three gateways in the wall surrounding the inner court to the level of the outer court.

Each gateway will have a porch eight cubits long and twenty cubits wide. Beyond the porch will be three guard rooms on each side, with a threshold, six cubits long and ten cubits wide, in the center. Each guard room will be six cubits square with a wall five cubits thick between. And between the guard rooms, as well as in them and in the porch, there will be windows. The three gateways in the wall surrounding the outer court will be exactly like the three gateways in the wall surrounding the inner court, except that they will be arranged in reverse order. Seven steps on the outside of each gateway will lead out of the outer court.

The outer court will have thirty cells along the inside wall to be used for storing utensils and provisions for the priests. In each of the four corners of the outer wall will be a kitchen where the sacrificial meals will be prepared.

Thus Ezekiel described in minute detail the structure of the new Temple to be built when the Jews were liberated from their exile, indicating that he definitely was an expert or connoisseur in architecture. His idea of what the new Temple should be naturally grew out of his knowledge of the Solomanic Temple. From his description one is able to fill in the woefully inadequate accounts of the first Temple in Kings and Chronicles and to arrive at reasonable conclusions of how the Temple of Solomon looked before it was destroyed. The vision of Ezekiel, moreover, provided the plan for the second Temple. Zerubbabel took this plan with him when he returned to Jerusalem. The real significance of the visionary Temple of Ezekiel is that it, or a Temple closely resembling it, was subsequently erected on the very site where the Temple of Solomon had stood for over four centuries.

Important as the vision of a new Temple in a new Jerusalem was for the consolation of the exiles and for the subse-

quent labors of Zerubbabel, the second Temple would never have been erected had it not been for the spiritual leadership of Ezekiel and Deutero-Isaiah whose prophetic and pastoral services resulted in the preservation of Jewish unity. They held before their companions the ideal of a restored national life in their own homeland, purged of sin and purified through suffering. Longing for Jerusalem and looking forward to the time of their liberation the exiles lifted their voices in song:

"By the rivers of Babylon,
There we sat down, yea, we wept,
When we remembered Zion.
Upon the willows in the midst thereof
We hanged up our harps.
For there they that led us captive required of us songs,
And they that wasted us required of us mirth, saying,
Sing us one of the songs of Zion.
How shall we sing Jehovah's song
In a foreign land?
If I forget thee, O Jerusalem,
Let my right hand forget her skill.
Let my tongue cleave to the roof of my mouth,
If I remember thee not;
If I prefer not Jerusalem
Above my chief joy."

THE HANGING GARDENS OF BABYLON AT THE TIME OF THE CAPTIVITY OF THE JEWS.

From the Hanging Gardens of Babylon by J. A. Brendon — Used by permission.

The City of Babylon at the Time of the Captivity of the Jews showing the Tower of Babel.
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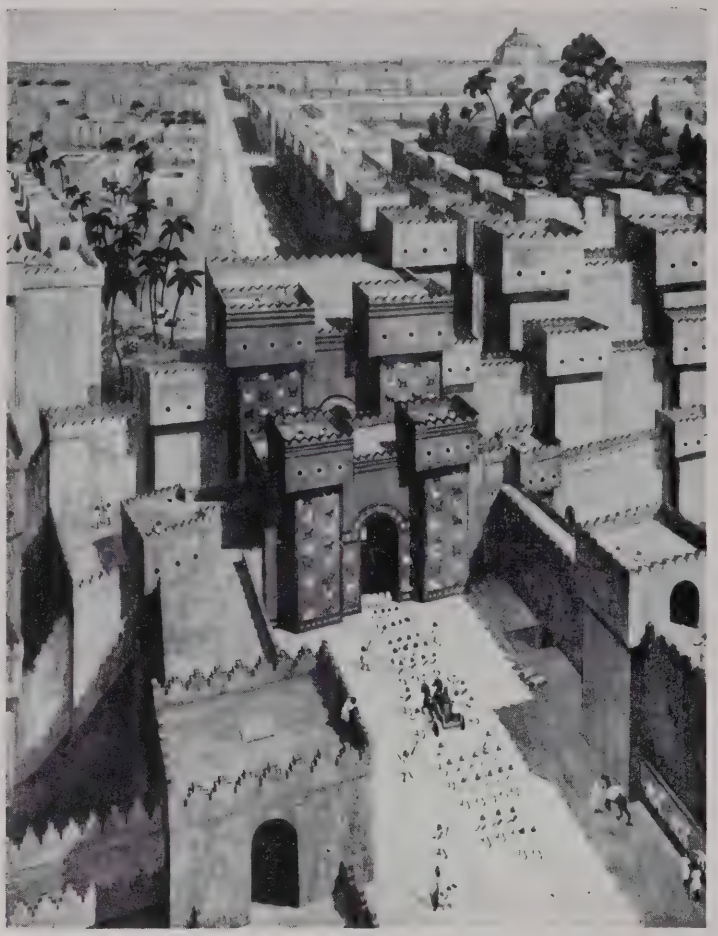

The City of Babylon at the Time of the Captivity of the Jews with the Ishtar Gate in the foreground. Painting by M. Bardin, after Unger.
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Babylon as it looks today. View looking South over Procession Street of Nebuchadrezzar.
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ZERUBBABEL

Zerubbabel, Prince of Judah, held in honor by all post-exilic prophets and scribes, recognized as the one who was actually responsible for leading and directing the repatriation of the Jews from Babylon and for the rebuilding of the Temple which had been destroyed by Nebuchadrezzar, was not the *Pehah* or Governor of the people who were returning to their homeland.

Sheshbazzar, in all probability an uncle of Zerubbabel, was the newly-appointed Governor of Judah, but the records indicate beyond all question that Zerubbabel took the principal role in leading the exiles back to Judah. His leadership is never disputed, and his work in rebuilding the Temple was so significant that Ezra records his name at the head of the list of repatriates. Zerubbabel was born in Babylon, the son of Shealtiel or Salathiel, and the grandson of Jehoiakin, King of Judah, who had been taken captive to Babylon in 597 B.C. He was, therefore, a lineal descendant of David. According to I. Chronicles (3:19), he is said to be the son of Pedaiah, who was a brother of Shealtiel, but this undoubtedly is a textual error for the other references do not support it. Certain scholars have insisted that Zerubbabel and Sheshbazzar were one and the same person, but it is generally agreed now that the two names cannot be identified with each other. The two of them along with Jeshua, the high priest, led the first expedition of liberated exiles from Babylon to Jerusalem. How long Sheshbazzar remained the *Pehah* or Governor is uncertain, but it could not have been for very long for shortly after their arrival in Jerusalem we read of Zerubbabel having been appointed in his place. It was Zerubbabel who served as *Pehah* or Governor during the long period between the arrival of the Jews in their homeland and the completion of the Temple.

The hope for a speedy return to Jerusalem burned in the hearts of the exiles ever since their unhappy incarceration by Nebuchadrezzar. Ezekiel and the Deutero-Isaiah comforted them with the assurance that God would provide for their release and their return to their homes in Judea, if they would be true to Him and to His law. With genuine filial devotion they turned to God, accepted His law as binding upon them and decisively rejected idol worship. The old lethargy and apathy toward God which had characterized many of them before the catastrophic destruction of their beloved Jerusalem were transformed into passionate devotion. They recognized the moral miasma that lurks in image or idol worship, and through trial and tribulation they were purged of all unrighteousness and made ready for the responsibilities of citizenship in their homeland. Bereft of their Temple, they created a new institution to take its place—the synagogue. Sabbath after Sabbath the people assembled at a specific place or building in each local community where the law and the prophets were reverently read and assiduously studied. The synagogue was actually a substitute for the Temple. In it the people not only received instruction, but they reasserted democratic principles and ideas and kept virile and alert the spirit of religion and brotherhood. And when they returned to their beloved Judea they carried the synagogue with them, establishing it in every village and hamlet throughout the countryside.

Before continuing with the story of Zerubbabel, a word should be said in regard to Nebuchadrezzar and Babylon. Nebuchadrezzar, for whom the Jews maintained such a vitriolic hatred, was, in fact, a great king and a wise ruler, a man of good instincts, thoroughly devoted to the religion of his country, and at the same time a military genius. He is regarded by historians generally as one of the dominant personalities of antiquity. He extended and united his empire, rebuilt cities that had fallen into decay or had been destroyed by invading armies, restored temples and erected new ones to the gods of Babylon, dug canals throughout the empire for purposes of transportation as well as for irrigation, improved harbors and roads for the development of commerce, and established a great library in his capital. Always solicitous for the welfare of his people, he endeavored earnestly to rule with justice and moderation. Although he was a great warrior, he was primarily a man of peace, giving far more attention to internal improvements than to military conquests. Moreover, he was a very religious man according to the faith of his country and the age in which he lived.

His great love was the city of Babylon. Like Solomon in Jerusalem centuries before, he sought to make his capital into one of the great and beautiful cities of the world. In one of his extant inscriptions he says that his "heart loved Babylon better than any other city." As a measure of defense he erected two immense walls about the city and dug two huge moats, providing an almost insurmountable obstacle in the way of an invading army. According to Herodotus, who was always prone to indulge in hyperbole, the outer wall was over 350 feet high and 90 feet thick. Six chariots could drive abreast on the top of it.

Situated on the east side of the Euphrates, Babylon had a circumference of about eleven miles. The houses were close together and were three or four stories high. Nebuchadrezzar had the Euphrates lined with bricks, and not far from the capital he excavated an immense reservoir to supply the city with water during the dry season. The royal palace with its many chambers and high towers must have been extremely impressive, and the temple of Bel (or Marduk) was a very pretentious edifice, 200 feet square at the base and rising in sucessive terraces to a height of 600 feet. The Hanging Gardens of Babylon, recognized as one of the Seven Wonders of the World, were built by Nebuchadrezzar for Amuhia, his Median queen, who had been accustomed to the mountainous regions and longed to see something other than drab plains. These Hanging Gardens of Babylon were lavishly beautiful pleasure-grounds with fountains, trees and flowers on large terraces which were supported by graceful arches, rows of stately columns, and highly decorated walls. Babylon was a beautiful city, a great metropolitan community through which the highways of the world passed, the commercial center of Western Asia, and into its markets flowed commodities from the regions about the Tigris and Euphrates and from all the countries of the Levant.

But with all the glory that belonged to Babylon, with her fine record of achievement in manufacturing, in scientific discoveries and inventions, in mathematics and astronomy, and in utilizing clay for successful building purposes, Babylon was still the city of immoralities, given to self-indulgence and to licentious idolatrous practices that were debasing and degrading. Babylon was of the earth, earthy; its moral and spiritual achievements amounted virtually to nothing. Babylon has always remained the symbol of worldliness, cruelty, and sensuality. Jerusalem, on the other hand, was "from above," and in spite of the fact that it had been devastated by hostile forces it "abideth forever."

Nebuchadrezzar died in 562 B.C., after a reign of forty-three years. A succession of weaker monarchs followed him to the throne. Nabonidas, the last king of Babylon, was so preoccupied with personal interests that he turned over the affairs of government to his son, Belshazzar, who is called "the king" in the Book of Daniel, and who was the epitome of all that was distasteful and disagreeable to the God-fearing exiles. While the pristine strength and vitality of Babylon were rapidly ebbing, a new power was rising in the East to become the most titanic force ever to sweep the ancient world. In 538 B.C., Cyrus, King of Persia, captured Babylon and the Chaldean or New Babylonian Empire came to an end. In the Book of Daniel we read that "Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, as he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadrezzar had taken out of the temple which was in Jerusalem; that the king and princes, his wives and his concubines might drink therein." And as they drank the wine they praised the gods of gold and silver. But while they drank, "there came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace." The countenance of Belshazzar changed and he called for the astrologers and the soothsayers to read and interpret the writing, but they were unable to divine the meaning of the words which were so mysteriously written upon the wall. Daniel, a prophet among the exiles, was promptly summoned and without any difficulty whatever he read the words, "Mene, Mene, Tekel, Upharsin," and gave the interpretation, "God hath numbered thy kingdom and finished it. Thou art weighed in the balance, and art found wanting. Thy kingdom is divided, and given to the Medes and Persians." That night Babylon fell to Cyrus and Belshazzar was slain. The account in Daniel is somewhat confused, but it clearly indicates the moral degradation and the declining vigor of the empire that had been so strong and so cosmopolitan.

The victory of Cyrus brought great joy to the captives who believed that their deliverance had come — as indeed it had. Cyrus followed a liberal policy with all conquered people. He sought not to coerce them into obedience but to win their loyalty through kindness and generosity. Like the Medes and Persians generally, he was a monotheist, a disciple of Zoroaster, the great prophet of Persia, and he maintained a profound respect for the Jewish faith. At the very beginning of his reign he issued a decree liberating all exiles and permitting them to return to their respective homes. Upon the Jews, however, he conferred a special favor by restoring to them the vessels which Nebuchadrezzar had carried to Babylon. Moreover, he directed them to rebuild their Temple in Jerusalem at his expense. The God of Judah, he declared, commanded him to rebuild the Temple that Nebuchadrezzar had demolished.

Israel, or the Northern Kingdom, had been taken into captivity by the Assyrians in 722 B.C., a hundred and thirty-five years before the fall of Jerusalem. Thus the ten tribes had been in captivity virtually for two centuries. They were settled in their homes and established in their businesses; they had lost all connection with their homeland in Palestine, and they did not want to be repatriated. Many had become idol worshippers and the monotheism of the tribes of Judah did not appeal to them. They had lived so long away from home that they had completely lost their national spirit as well as the religious faith which had been so dear to their progenitors in the days of David and Solomon. Moreover, the plains of Mesopotamia were fertile and productive while the hills of Judah were barren and extremely difficult to cultivate. Why should they leave? They had no nostalgia. The proclamation of Cyrus granting the Jews permission to return to Palestine and rebuild the Temple at Jerusalem did not interest them. The eloquent pleading of the Deutero-Isaiah had no effect. The Ten tribes were simply indifferent, choosing to remain forever "the ten lost tribes of Israel."

When we turn to the captives from Judah who were carried into exile by the Babylonians we find an altogether different situation. Only one generation had passed since they had been forcibly carried into exile. Older men could well remember the Temple and its various activities. They were all monotheists, and they loved their homeland. Their primary desire was to return to Judah and to resume life where they had been coerced to forsake all that was dear to them, to restore the Temple of Jehovah and to rebuild Jerusalem. Princes of the royal family, priests, Levites and others interested in the Jewish restoration set themselves to organize the people into units for their return. Twelve eminent men, not tribal representatives, were selected to take charge of the enterprise. The time and the places for assembly from which the trek across the desert would begin were carefully determined. Orders were issued that horses, mules and camels were to be brought for the long journey, but no cattle, sheep or goats. Such an undertaking had to be well organized and nothing that would retard the caravans could be taken along. As the people assembled at their respective points of departure they were organized into groups and started on their way. Very few children or aged people accompanied the first expedition. The going was on foot. Caravans were made up largely of young men and young women and those in the prime of life. There were several members of the House of David who accompanied Zerub-

Restoration of the Palace of Darius I in Susa, Iran. From Pillet, Le Palais de Darius I. Used by permission.

Air View of Susa, Iran, the capital of old Elam. From Schmidt, Flights Over Ancient Cities of Iran. Used by permission.

babel, Sheshbazzar and Jeshua on this expedition.

Innumerable difficulties confronted the liberated people, ecstatic over their new freedom and agog over the prospects of going home to resume the activities of life among the hills of Judea: they had to pack their possessions, trek along the Tigris or the Euphrates to certain designated places where the caravans were organized for the long journey across the Syrian desert to Damascus or to the Palmyra Oasis, and then on one of the roads that led to the Pass of Hamath or to the Jordan below the Lake of Gennesaret. The women and children who went with them naturally retarded their progress. At least one hundred days were required to make such a journey even under the most favorable conditions. And the journey was not without dangers, for the caravans were constantly subject to attack by Bedouin. Moreover, there were no resting places except at the Oasis of Damascus or at the Oasis of Palmyra. Sufficient water for the travelers as well as for the animals had to be carried in the supply train. The return, however, seemed to have been without unusual occurrence for the caravans arrived safely in the spring of 536 B.C.

Upon their arrival in Jerusalem, Zerubbabel ordered a census to be taken. This census is reported in Ezra and again in Nehemiah. Ezra, the Scribe, led an expedition of repatriates about 140 years after Zerubbabel and served as Governor of Judah, an office held for many years by Zerubbabel. While serving as Governor, Ezra found the census taken by Zerubbabel and carefully recorded it. Nehemiah, who also served as Governor, says that he "found the genealogy of them which came up at first," and copied it (Neh. 7:6ff). Thus there is a double record of those who returned with Zerubbabel. The two records do not exactly correspond, but they indicate in general the number of folk who returned from Babylonia to resume life in Judah as a more-or-less autonomous nation. Both reports declare that 42,360 returned with Zerubbabel, but Ezra records only 29,818 males above 20 years of age, while Nehemiah records 31,089. There were about 30,000 men in Zerubbabel's company and about 12,000 women and children, bringing the total to 42,000. To this number may be added 7,337 bond servants and 200 singers who were probably proselytes, making a grand total of about 50,000 who formed the new community.

Tired and weary from their long journey, the brave souls "that returned to Jerusalem and Judah went every one into his city." (Ezra II:1). As might well be expected, difficulties were encountered with those who lived in the land, those who had not been taken into captivity in 586 B.C., the poor who had been left behind as vinedressers, and those who had come into Judah from elsewhere. They did not want to give up the lands they had held and cultivated for fifty years. Confusion, accompanied by jealousy and avarice, prevailed until a new organization could be perfected. The antipathy cherished in the hearts of the repatriates toward those who had not felt the heel of the Babylonian oppressor found expression in the exigencies which the new situation created.

The first group of repatriates arrived in Jerusalem in the spring of 536 B.C., and began to establish themselves in the towns, villages and hamlets of Judah. This obviously required several months. They then turned their attention to the building of a new temple. They had Ezekiel's plans and they knew in a general way the nature of the foundations which remained available for their use. In September, the people assembled in Jerusalem for the Feast of the Tabernacles and built an altar on the very site where the old altar had stood. Thus they were able to resume their daily sacrifices to Jehovah and to re-establish the various feasts and fasts which were so essential in their religious life.

In the second month of the second year after the return, an assembly was held in Jerusalem to decide upon the proper procedure for the rebuilding of the Temple. When the plans and drawings of Ezekiel were laid before the people, the old men wept for joy and everybody shouted and sang praises unto the Lord. First of all, after the excitement of exaltation, the debris of the old temple had to be cleared away. In all probability the substructural blocks of stone were still in place but they had to be examined meticulously and pointed-up wherever necessary. There were 392 servitors and children of Solomon's servants who could be used as laborers, and there were 341 Levites to be overseers. All the Levites over twenty years of age were employed on the building. The masons and the stonecutters began immediately to quarry the stone in the quarries near Jerusalem. Thus the rebuilding of the Temple was under way.

The work of reconstruction, however, was suddenly interrupted. The Samaritans, hearing the shouts of rejoicing became curious as to the cause, and their Governor with certain of their leaders came to see Zerubbabel to ascertain the meaning of the unexpected hilarity. They proposed that they be allowed to assist in the building of the Temple and to worship within its precincts along with those who had returned from captivity. Unfortunately, Zerubbabel refused to give his approval to their proposal. His stand on the matter was not only unwise and unstatesmanlike, it was contrary to Ezekiel's admonition that the people in the land be a part of the reformed state (Ezekiel XLVII: 22-23). It led to no end of trouble, for not only was a rival temple erected on Mt. Gerizim, but the Samaritans became the enemies of the Jews, "the adversaries of Judah and Benjamin."

From the laying of the foundation stone in 535 B.C., to the coming of Darius the Great to the throne of Persia, the Samaritans did everything they could do to impede the work on the Temple. They sought persistently to influence the Persians against the Jews, employing ambassadors in the courts in Babylon and in Shushan to work for the revocation of the edict of Cyrus (Ezra IV:5). Their opposition began during the reign of Cyrus and continued all through the reign of Cambyses, who was not particularly friendly to the Jews anyway, but who was too preoccupied with the conquest of Egypt to pay much attention to the situation in Palestine. The Satrap of Syria, who probably resided in Samaria, was not sympathetic with the Jews, and all during the reign of Cambyses he sought to retard the work. He was a superior officer to Zerubbabel and his reports to the Persian Court were given close attention. Zerubbabel's reports, moreover, had to pass through his hands. He could not order Zerubbabel to stop the work on the Temple, but he could see to it that the Phoenicians were so preoccupied with other projects that they would be unable to cut the timber from the forests of Lebanon and he could place various obstacles in the way that would discourage the people from continuing their labors. The Samaritans wrote to Cambyses who ordered that the work on the Temple be discontinued. Anent this constant opposition, the construction came to a stop at a time when the stone work was about completed. In Ezra (V:24) we read, "Then ceased the work on the House of God which is at Jerusalem; and it ceased unto the second year of the reign of Darius, King of Persia."

Darius came to the throne of Persia in 522 B.C. In the second year of his reign, Zechariah, a priest who had returned from Babylon with Zerubbabel, had a vision in which he heard a voice saying, "The hands of Zerubbabel have laid the foundation of this house; his hands also shall finish it."

(Zech IV:7-9). Haggai, another repatriate who had returned to Jerusalem with Zerubbabel, appealed to the people to return to their work on the Temple, and on the twenty-fourth day of "the sixth month, in the second year of Darius the king," work on the Temple was resumed with genuine earnestness. Groups of Jews went to Mt. Lebanon (Haggai I:15) and cut the timber and hauled it to Jerusalem. The Samaritans wrote to Darius, as they had written to Cyrus and again to Cambyses, in the hope that the new king of Persia would follow in the steps of his immediate predecessor, but the machinations of these recalcitrant and envious people came to nothing.

When work was resumed on the Temple, the new Governor of Samaria, Tattenai, with his retinue, visited Jerusalem to see for himself what was going on. He questioned the elders to ascertain upon what authority they were rebuilding their Temple, and he directed that the work cease until he could communicate with King Darius. The new king, being a monotheist and kindly disposed toward the Jews, ordered a thorough investigation, with the result that a copy of the decree of Cyrus was located in the archives at Ecbatana (Achmetha), the capital of Media. All the evidence was in favor of the allegations made by the Jews. Not only did the decree of Cyrus grant freedom to the exiles to return to their homeland in Palestine, but it directed that the house of God at Jerusalem "be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits; with three rows of great stones, and a row of new timber; and let the expenses be given out of the king's house: And also let the golden and silver vessels of the house of God, which Nebuchadrezzar took forth out of the temple which is at Jerusalem, and brought into Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God." Upon reading the edict of Cyrus, Darius issued a new edict confirming all that Cyrus had decreed and adding additional clauses to the effect that the people beyond the river were to aid the Jews in rebuilding their Temple at Jerusalem, and, moreover, the funds for the daily burnt offerings were to be paid from the public treasury of the satrapy, accordingly as the priests at Jerusalem requisitioned them. This decree of Darius put a stop to all interference with the work, and the construction of the Temple was immediately resumed.

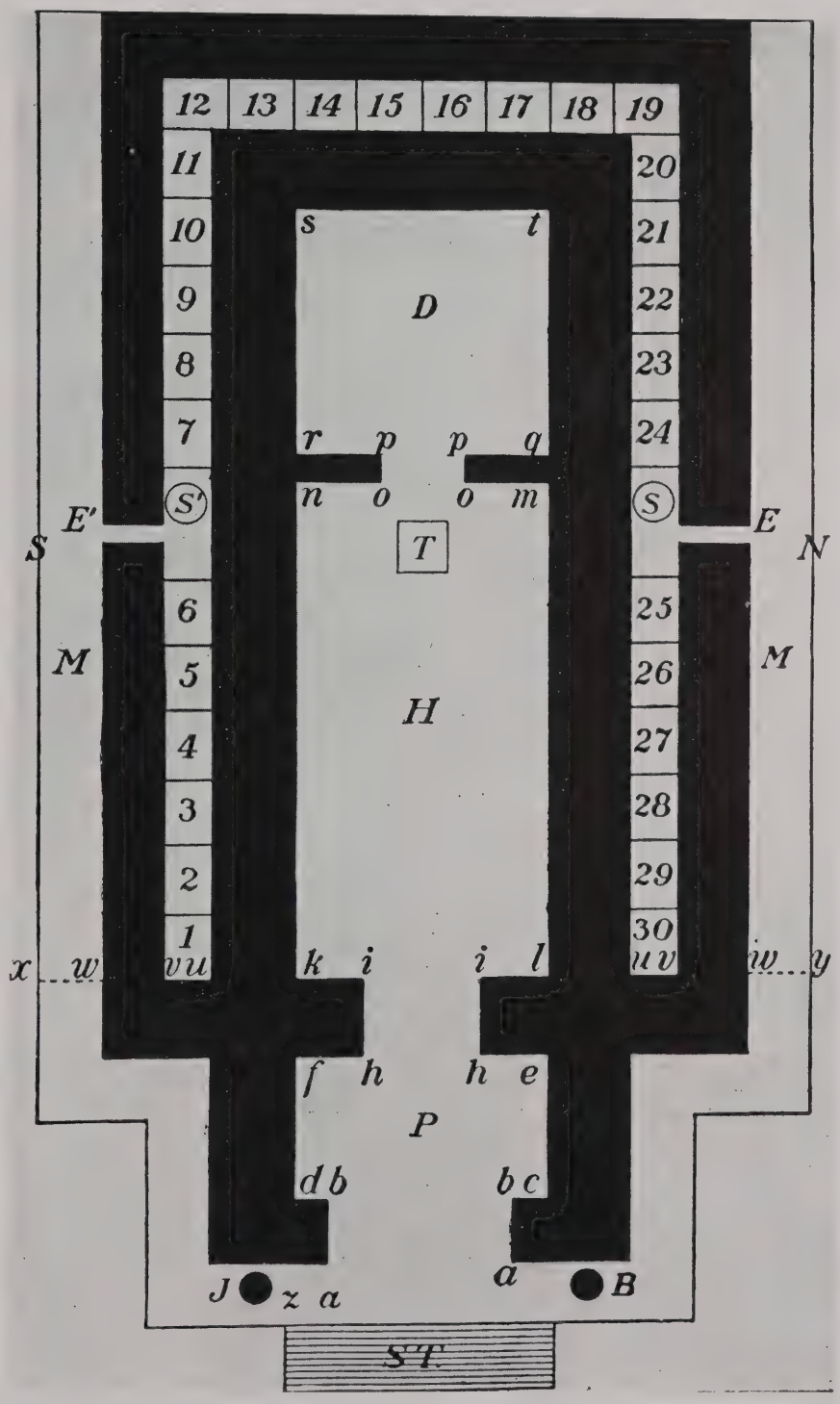
In I Esdras (3-4:63) there is an account of a great feast given by Darius to his governors and captains, after which he went to his bedchamber where three guards submitted to him their writings regarding the superior strength respectively of wine, the king, and women, each guard defending his contention with carefully prepared argument. The next day King Darius called a meeting of his governors, captains and lieutenants and had the three young men come into their presence and plead their respective contentions. The third speaker was Zerubbabel who stood up and eloquently extolled the virtue and undying power of truth, which, he insisted, was superior to wine, to the king, or to women. King Darius was so deeply impressed with the argument and the palpable sincerity of Zerubbabel that he granted his request for the rebuilding of the Temple in Jerusalem and made him a royal "cousin." Josephus, in his *Antiquities* (X, XI, III), reports that Zerubbabel "came to Darius from Jerusalem; for there had been an old friendship between him and the king;" that Zerubbabel and four others came as an embassage to the Court of Darius to plead the case of the Jews against the malcontents of Samaria; and that while in Susa, Zerubbabel participated with two others in a discussion of the relative importance of wine, the king, and women; and that Zerubbabel changed the course of the discussion by introducing "truth" as the most powerful force known to man, possessing immutable strength, superior to the prowess of military might, or to the ephemeral allurements of wine or women. Zerubbabel lifted the discussion from the level of the trivial which made the participants appear as dilettanti to the level of profound philosophical speculation. Darius was greatly impressed with Zerubbabel's integrity and wisdom, and conferred upon him the royal favor of making him a cousin of the king and granting him permission to rebuild the Temple at Jerusalem.

Four and a half years more were required to complete the Temple. Seven years of actual building were required before the Temple was ready for dedication. Work was finished in the last month of the sixth year of Darius (Ezra VI:15), on the third day of the month, in 516 B.C. It had taken twenty years to build the Temple of Zerubbabel, just as it required twenty years to build the Temple of Solomon. However, it must be remembered that the two decades required for the Solomanic building enterprise included all the buildings that adorned Mt. Moriah, and that much of the time was taken in constructing the subterranean structure.

The Second Temple, known as the Temple of Zerubbabel, was dedicated on the first day of Nisan (March 21) in 516 B.C., — seventy years after the destruction of the first Temple by Nebuchadrezzar. The great altar had been dedicated when it was built in 536 B.C. The ceremony of laying the first foundation stone followed the order established by David: the priests were clad in their white garments, the singers sang in antiphon, and the tears of joy streamed down the faces of the elders as they witnessed what was the ostensible restoration of the old Temple and the old faith. But now the Temple was finished. In all probability the services of dedication were the same that Solomon had used in dedicating the first Temple. It was an occasion for great joy and exaltation, for it meant that Judah had been reborn. Zerubbabel had "built greater than he knew." No record remains of his later services or of his death, although many legends have grown up about him.

He has remained through the centuries a hero of the faith. He was a builder, equal to the exigencies of the times in which he lived. Like Moses of old, he demonstrated qualities of leadership and statesmanship that entitle him to the position of honor and reverence in which he has been held by faithful Jews. And the services of these two heroes of the faith to their countrymen, and ultimately to all humanity, were not altogether dissimilar. Moses was one of the greatest statesmen of all time. No other man has ever assumed the command of a totally disorganized and conglomerate mass of men and women in slavery, led them out of their bondage to a freedom that permitted them to organize their own form of government in a land where they were unhampered in creating their own *mores,* organized them into a body politic, given them their law and their religion, trained and disciplined their leaders who were to follow him in office, and departed from them with unanimous approbation. No other man has ever done all of this. Yet Zerubbabel rendered a service that was somewhat comparable. He took charge of a completely disorganized and defeated people, organized them for a long journey amid difficult conditions, led them across the desert to a land hallowed by the sacrifices and prayers of priests and prophets who had faithfully served their age and generation, rebuilt for them their Temple which had been destroyed because of their own profligacy and the malfeasance of their rulers, and started them on their way toward a theocracy in political life that made them distinctive of all the races of men.

Zerubbabel was of the heroic mould: capable and conscientious, yet these qualities did not endear him to his countrymen; competent and adroit, yet it was more than competence and adroitness that enabled him to accomplish all that he did; loyal and brave, but others were equally as loyal and as brave. He was not always wise, not always prudent, but no one ever questioned his motives or his judgment. Zerubbabel was more than all of this; Zerubbabel belonged to the aristocracy of nobility. The nobility of his manhood and the integrity of his character radiated from his personality, and his countrymen, even his contemporaries, never failed to acknowledge him as a hero worthy of emulation.



GROUND PLAN OF SECOND TEMPLE

ST—steps before the Porch. P—Porch. H—Hekal. D—Debir or Holy of Holies. E E' — N and S. entrances to chambers. SS'—stairs. B—Boaz. J—Jachin. M—the Munnah. T—Altar-shaped table of Shrewbread.

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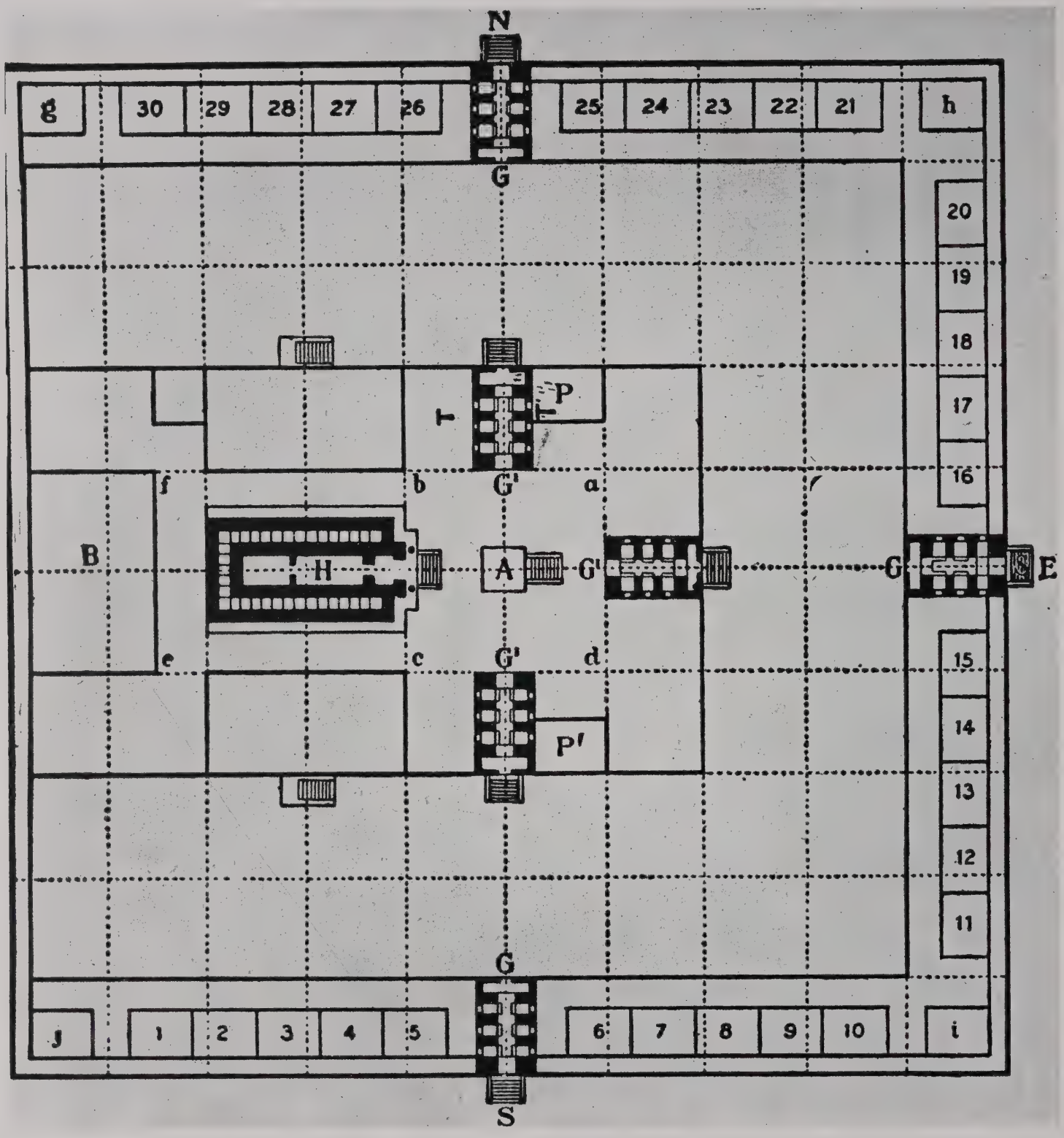

GROUND PLAN OF SECOND TEMPLE AND COURTS

ghij — the encompassing walls. GGG — the three outer gates. $G^1G^1G^1$—the three inner gates. PP^1 — priests' cell. H — the House (hekal and debir). A — Altar of Burnt Offerings. The numbers around the outer walls indicate the cells.

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THE TEMPLE OF ZERUBBABEL

The Temple of Zerubbabel was very similar in general design and appearance to the Temple of Solomon. In the symmetry of its outer courts it was, perhaps, more perfect than its famous predecessor, but it was by no means as pretentious. Ezra (3:12) informs us of the disappointment of certain of the priests and Levites who remembered the splendor of the old Temple; and Haggai (2:3) asks, "Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?" Both Ezra and Haggai wrote before the work on the second Temple was finished, but Josephus, writing centuries later, reports that it was not equal to the Temple of Solomon. "Now the priests and Levites, and the elder part of the families," he says, "recollecting with themselves how much greater and more sumptuous the old temple had been, seeing that now made, how much inferior it was, on account of their poverty, to that which had been built of old, considered with themselves how much their happy state had sunk below what it had been of old, as well as their temple. Hereupon they were disconsolate, and not able to contain their grief, and proceeded so far as to lament and shed tears on those accounts; but the people in general were contented with their present condition; and because they were allowed to build themselves a temple, they desired no more, and neither regarded nor remembered, nor indeed at all tormented themselves with the comparison of that and the former temple, as if this were below their expectations. But the wailing of the old men, and of the priests, on account of the deficiency of this temple, in their opinion, if compared with that which had been demolished, overcame the sounds of the trumpets and the rejoicings of the people."

When Cyrus issued the decree liberating the Jews and ordering the Temple at Jerusalem to be rebuilt he also gave instructions regarding the restoration of the sacred vessels and the procurement of supplies for the work to be done. The sacred vessels pillaged from the Temple by the hosts of Nebuchadrezzar were to be returned to Jerusalem and restored to the Temple. Josephus tells us there were "50 chargers of gold, and 500 of silver; 40 Thericlean cups of gold, and 500 of silver; 50 basins of gold, and 500 of silver; 30 vessels for pouring (the drink offerings), and 300 of silver; 30 vials of gold, and 2,400 of silver; with 1,000 other large vessels." Moreover, the provinces west of the Euphrates were to pay a tax to help defray the expenses involved in the return of the exiles to their native country. Phoenicia and Tyre were to supply the timber from the forests of Lebanon for the new Temple, and they were to float it down to Joppa from whence it would be hauled across the Judean hills to Jerusalem, very much as it had been handled centuries before when the Temple of Solomon was in the process of construction.

Cyrus wrote to the governors in Syria informing them that the Jews were released from their captivity by his edict and advising them that the new Temple in Jerusalem should be "sixty cubits high and of the same latitude." The decree of Cyrus declared that "the temple should be built in Jerusalem: and the altar in height sixty cubits, and in breadth of the same, with three edifices of polished stone, and one edifice of stone of their own country; and he ordained that the expenses of it should be paid out of the king's revenue . . ." These dimensions are obviously out of all proportion. Certainly, if they had been followed, the Temple of Solomon would have been dwarfed into insignificance. In all probability they mean that Zerubbabel was to erect the Temple according to whatever dimensions he chose.

The second Temple was as definitely the product of Zerubbabel's leadership as the first Temple was the product of Solomon's. To Zerubbabel, therefore, goes the credit of having erected the Temple on Mt. Moriah that stood for a longer period than its illustrious predecessor and about which Jewish life centered for five centuries. According to the Babylonian Talmud (Yoma 22b) the Temple of Zerubbabel was quite comparable to the Temple of Solomon except for five items which it did not have: (1) the Ark of the Covenant; (2) the sacred fire; (3) the Shekinah; (4) the Holy Spirit; and (5) the Urim and Thummim. This would indicate that the House itself was not greatly inferior to one it supplanted.

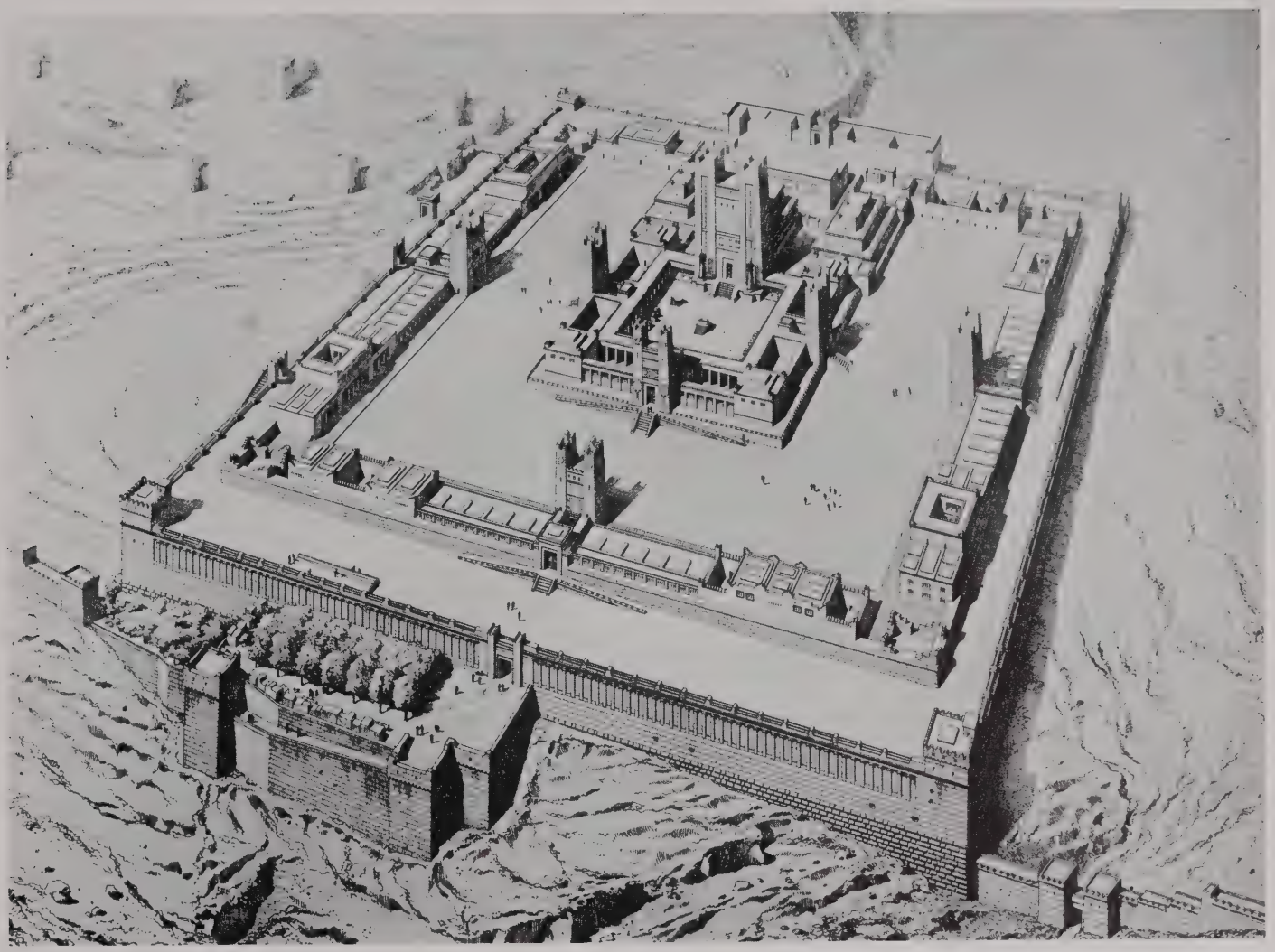
However great the contribution of Zerubbabel may have been to the erection of a new temple and the creation of a new temple ritual, the restoration of Jerusalem and of Jewish national life came about through the liberal policy and the generosity of the Persian kings, especially Cyrus and Darius. No consideration of the Temple of Zerubbabel would be complete without trying to understand something of the magnitude of the mighty empire which they controlled and the importance of their combined reigns upon the destiny of the Jews. The Medes and the Persians were Aryans. The former constituted a great Iranian Empire in the mountains east of the Tigris from the Persian Gulf to the Black Sea. Media was never a united political organization but a collection of nomadic tribes, and among them were more or less independent tribes of Persians which occupied the territory just north of the Persian Gulf, and which acknowledged their vassalage to the Medes.

The little Persian tribe of Anshan was organized into a kingdom about a half century after the fall of Nineveh. Anshan was ruled by a young king named Cyrus who became one of the great leaders of all time and who is known in history as Cyrus the Great. He united the Persian tribes into a nation, led a revolution against the more dominant but disorganized Medes, made himself king of both the Medes and the Persians, overthrew the rapidly declining Chaldean Empire, established undisputed suzerainty over all the civilized peoples who lived in the regions about the Mediterranean and the Persian Gulf, and by means of an enlightened and liberal policy of magnanimity that knew nothing of parsimony or vindictiveness, he bound heterogeneous races into a body politic that was both cohesive and loyal. Babylon, Lydia, Egypt and Sparta united against him, but one by one they succumbed to his irresistible prowess. Within five years Cyrus was master of all western Asia, and Persia was the leading power in the world. The capital of old Media was Ecbatana. Here it was that Darius I, found a copy of the decree of Cyrus granting permission to the Jews to return to Palestine and rebuild their city of Jerusalem and their Temple of Jehovah. When Cyrus united the Medes with the Persians to form the Medo-Persian Empire he moved the capital to Shushan which in later years became the city of Susa in Iran. In 1902, while excavating among the ruins of the city, the Code of Babylonian laws drawn up by Hammurabi of the original, pre-Assyrian Babylonian Empire, was discovered.

Cyrus, friend of the Jews, was killed in 528 B.C., and was buried in a massive stone tomb at Pasargadae. He was succeeded by his son, Cambyses, a weakling who was not at all

THE TEMPLE OF ZERUBBABEL

— *Restoration by Chipiez.*



THE TEMPLE OF ZERUBBABEL

— *Restoration by Chipiez.*

interested in maintaining the unity and solidarity of the Medo-Persian Empire according to the liberal policies of his great father and who was altogether incapable of carrying the responsibilities imposed upon him. He spent three years in fighting the Egyptians, finally defeating them in 525 B.C., in a battle near Pelusium, thus bringing the entire civilized world under Persian control. Fortunately for the Jews, Cambyses, who was not especially sympathetic toward them, reigned for only five years. At his death the entire empire was seething with rebellion and, as he had not been strong enough to maintain order, neither was he capable of restoring it. He, therefore, committed suicide in 522 B.C., leaving the throne to the one who could establish and maintain his authority over the various contending forces.

Darius I, son of Hystaspes, one of the wisest, ablest, and most powerful monarchs in the annals of history, set about to reunite the empire of Cyrus and to transform it into a highly centralized but benevolent state. Nine pretenders to the throne, each in command of a well-organized rebellion, were defeated and slain one after another: two in Susiana, two in Persia, two in Babylon, and one each in Media, Sagartia and Margiana. Babylon underwent siege on two occasions, and on the final surrender of the city it was completely destroyed. Darius, like Cyrus, was a monotheist, a believer in the Zoroastrian faith which disdained idols and images and held to the conviction that good will conquer evil as light will triumph over darkness. He was extremely capable as an organizer and administrator, as well as a military genius of the highest order. Realizing that the unity and solidarity of the Persian Empire could be maintained better by the resumption of the liberal policy of Cyrus augmented by an efficient organization, he divided the territory under his control into twenty provinces, each province to be known as a "satrapy" and to be ruled by a governor or "satrap." A very similar division of territory prevailed in the Assyrian, Chaldean and Egyptian empires, but the system was perfected under the Persians. The organization and administration of the empire of Darius was a colossal task, demanding abilities that had never been needed before. Dr. James H. Breasted says of him, "His organization remains one of the most remarkable achievements in the history of the ancient world, if not of the world." Darius was one of the greatest statesmen of all time. His reign was just, humane, enlightened. He made Persia into a mighty sea power as well as a military power of the highest rank; he improved the roads from one end of his domain to the other; he restored the canal from the Nile to the Red Sea. Like Cyrus, he was a friend of the Jews. In fact, he was exceedingly liberal and magnanimous in his treatment of all the Phoenician cities. Cyrus had built a magnificent palace at Pasargadae, and Darius erected an equally magnificent palace at Persepolis, about forty miles farther south. He was a Mede, not a Persian, but he made the Persian Empire into the greatest of empires. And the rise of Persia was one of the richest blessings that came to the people of western Asia, resulting in two centuries of peace and prosperity. Both Cyrus and Darius were exceptional men; they were mighty rulers, autocratic but benevolent and generous. They ruled wisely and well. They ruled with an iron hand, but they ruled with justice and moderation. It is one of the anachronisms of history that the autocratic but paternalistic reign of Darius, which exerted such a wholesome and salubrious influence over the people of western Asia, should be contemporaneous with the inauguration of democracy in Athens on the little peninsula of Attica in Greece. Darius died in 486 B.C., and was buried at Naksh-i-Rustum near Persepolis. He had been King of Persia for thirty-six years, a mighty monarch, a great soldier, a wise and sagacious statesman, the real founder of the Persian Empire.

Apropos of the Temple in Jerusalem, Zerubbabel was able to accomplish all that he did because of several vital factors: first, he was a natural leader, possessing qualities that set him apart as a superior person; second, he stood in favor with Cyrus and Darius who had confidence in him; third, the generous and sympathetic policy of those monarchs toward the Jews created a situation that was favorable to his aims and purposes; and fourth, the fact that a large number of older and well-established Jews who had accumulated wealth remained in the land of their adoption but contributed generously of their means toward the work of their brethren in Jerusalem, thus providing him with a financial support that was invaluable. Not more than ten or twelve Jews in every hundred responded to the call to return to Palestine, and because of this relatively small number of repatriates the scheme of Ezekiel to build a new city to the south of the Temple could not be realized. The sacred territory, as Ezekiel had planned, could not be exclusively the property of the priests and the Levites. Moreover, large sections of the country had to remain in the hands of the Samaritans and the Edomites. During the years that the Temple was under construction small groups of exiles continued to arrive from Babylon, but there were no large migrations except for the group that came with Zerubbabel, and later on the group that came with Ezra.

Zerubbabel and his fellow pilgrims arrived in Jerusalem in the spring of 536 B.C. and immediately began to establish themselves in towns and villages throughout Judah. Seven months after their return the altar of burnt offering was erected. But funds were needed before the work on the Temple could proceed. Considerable amounts were received from the older folk who remained in Babylon, but subscriptions had to be taken from the people who had made the long and wearisome journey across the desert to re-establish themselves in their native land. Zerubbabel contributed 1,000 darics of gold, 50 basins of gold, 500 manehs of silver, and 30 priestly garments. When all the gifts were counted, according to the report in Nehemiah, the total amount came to 40,000 darics of gold, 4,200 manehs of silver, and 67 priestly garments. According to Ezra, however, the total subscriptions came to 61,000 darics of gold, 5,000 manehs of silver, and 100 priestly garments. The 20,000 darics of gold and the 500 manehs of silver above those reported by Nehemiah must have come from the Jews who remained in Babylon.

In the second month of the second year after the return of Zerubbabel and his associates the foundation stone for the new Temple was laid. Then the work was stopped because of opposition by the Samaritans, and nothing more was done until 520 B.C., the second year of the reign of Darius I. Four years later, or in 516 B.C., the Temple was completed and formally dedicated. At the dedicatory services "the priests, adorned with their accustomed garments, stood with their trumpets, while the Levites, and the sons of Asaph, stood and sang hymns to God, according as David first of all appointed them to bless God." (Josephus, Ant. XI, IV.) The people joined in rhapsody, for their fondest dreams of many years were finally fulfilled.

The Temple of Zerubbabel occupied the same site that the Temple of Solomon had occupied. Hecataeus, according to Josephus, reports it to have been a "great house." Zerubbabel had the plans that were drawn up by Ezekiel who was thoroughly familiar with the first Temple and who conceived the new Temple in terms and categories of the old. The second Temple, therefore, was strikingly similar to the first Temple, with the pillars, Boaz and Jachin, the Porch, the Hekel or Holy Place, and the Debir or Holy of Holies. The Hekel contained only one lampstand, one table of shewbread, one golden altar of

incense, and vessels and vials and censers; the Debir or Holy of Holies no longer held the Ark of the Covenant, which apparently had been lost in Babylon or on the return trip from the captivity, its place being taken by the stone of foundation which stood where the Ark had formerly rested. Both the Hekel and the Debir had a veil in front. The Temple had two courts: the inner court and the outer court. According to the account in Ezra (6:4), there were three rows of hewn stone and a top row of new wood about the wall of the inner court. The inner court had the altar of burnt offering made of unhewn stone. Hecataeus, as quoted by Josephus, informs us that it had the same dimensions as the former one — 20 cubits long, 20 cubits wide, and 10 cubits high. There were cells in the outer court for the storing of furniture. In I Maccabees (4:38, 57) we are informed that there were cells for the priests in the outer court, and in Josephus we learn that there were corridors and pillars. The Miphkad Gate (Neh. 3:31) was, in all probability, the one in the inner court leading to the outer court on the west side; the Prison Gate (Neh. 12:39) was probably on the north.

For a half a century following the dedication of the Temple of Zerubbabel in 516 B.C., there are no extant records of events which occurred in Jerusalem, except for the Book of Malachi which brings our Old Testament to a close and which describes moral conditions as unspeakably bad. Zerubbabel was dead and there was no one to take his place in the affections of the people. The moral turpitude of the priests who were vociferous in their professions of purity and chastity actually shocked the sensibilities of the people. Hedonistic principles which appear so attractive, especially for the more gullible, and which inevitably constitute an augury for tragic consequences, were given tacit support, at least, by those who were supposed to be the moral leaders in the community.

While this situation prevailed in Palestine, much to the chagrin of the wealthy Jews who remained in exile, Nehemiah, a Babylonian Jew who had risen to a position of great responsibility under King Artaxerxes I of Persia, learned of the distress of his brethren in Jerusalem and aroused the interest and the solicitude of the king who, in order to expedite matters, made him Governor of Judah and granted him leave of absence to visit the land of his fathers for the purpose of correcting abuses and the misfeasance of those in authority. The deplorable conditions obviously needed immediate attention, for the walls about the city which had been razed to the ground by Nebuchadrezzar left the inhabitants completely at the mercy of thieves and marauders, as well as their enemies, the Samaritans and the Ammonites.

Nehemiah visited the various precincts of the city at night in order that no one would know what his real intentions were. "So I came to Jerusalem, and was there three days," the record says. "And I arose in the night, I and some few men with me; neither told I any man what my God put into my heart to do for Jerusalem; neither was there any beast with me, save the beast that I rode upon. And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire. Then I went on to the gate of the fountain, and to the king's pool: but there was no place for the beast that was under me to pass. Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned. And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work."

After Nehemiah had examined the situation and decided upon his program he called the people together, explained to them his plan for rebuilding the walls, organized the entire community so that the masons and stoneworkers generally could labor on a section of the walls nearest their homes, arranged for day and night shifts, armed the workmen so that they were prepared to defend themselves as they worked, and inaugurated the vast undertaking for which he had returned to Jerusalem. "Everyone with one of his hands wrought in the work and with the other held his weapon." Within fifty-two days the walls were finished, "for the people had a mind to work." The Samaritans led by Sanballat, and the Ammonites, led by Tobiah, endeavored unsuccessfully to interfere with the reconstruction of the walls about the city, for they feared the strength of the new Jerusalem when it became adequately protected. Several times they were naive enough to try to entice Nehemiah out of the city to meet with them for friendly discussion, and when they realized that he was too shrewd for them and that their *naivete* was synonymous with stupidity they hastened to report him to King Artaxerxes. But it was all to no avail, for the walls about Jerusalem were made strong and the city was once more secure against her enemies.

Nehemiah was Governor of Judah from 445 B.C. to 432. During his gubernatorial tenure he inaugurated many greatly-needed social reforms. He compelled the wealthy nobles and priests to return the mortgages they held on the property of the poor; he ordered the strict observance of the Sabbath, directing that the gates of the city should be closed and locked before the Sabbath began and not reopened until it was ended. He condemned mixed marriages, which were contrary to the Deuteronomic Law, and ordered that they be dissolved.

When Nehemiah returned to Jerusalem after having been back in Babylon for a period he discovered, much to his dismay, that the High Priest had given a room in the Temple to Tobiah, the Ammonite, who had been an obstructionist and an enemy of the Jews. Nehemiah promptly expelled Tobiah from the Temple and "cast forth all the household stuff of Tobiah out of the chambers" of the priests. Moreover, he ordered that all the chambers connected with the Temple be cleaned of both objectionable personages and articles.

One hundred and forty years after Cyrus had issued his altruistic decree permitting the return of Zerubbabel and his associates to Jerusalem, and forty-eight years after Nehemiah had assumed the gubernatorial office, Ezra, a priest who had remained in Babylon and had become a scribe, led another and a rather large expedition of repatriates across the eight hundred miles of desert to Judah. It was in 397 B.C., in the seventh year of the reign of King Artaxerxes II. Ezra was a scribe, an interpreter of the law, a member of a new order of learned men which had recently come into existence because of the vital need of the people to know and to understand the will of Jehovah for them. Upon his arrival in Jerusalem a religious revival began. The Temple authorities welcomed the newcomers with intense enthusiasm, for the infusion of vigor into the discouraged community meant the re-establishment of Jerusalem as the center of Judaism. Ezra brought with him the Book of the Law which had been compiled in Babylon, and assembling the heads of families in front of the water-gate or the eastern gate to the city he read the law to them.

It was a momentous occasion, for it marked the incipiency of a new religious life for the Jewish people. The common people were to be given an understanding of the law of Jehovah. The decree of Cyrus in 537 B.C., the return of the exiles under Zerubbabel in 536, the rebuilding of the Temple and its formal dedication in 516, the reconstruction of the city walls and the vital social reforms of Nehemiah in 445, the return of Ezra with his group of repatriates and the reading of the law

to the assembled Jews in 397 constituted a series of events which marked the advent of a new era in Judaism. On the great day that Ezra read the law, he stood up and "opened the book in the sight of all the people." The scene was so deeply impressive that the people unknowingly rose from their seats on the ground and stood at rapt attention. Ezra returned thanks to God, "and all the people answered Amen, Amen, with the lifting up of their hands. And they bowed their heads, and worshipped Jehovah with their faces to the ground." Ezra read from the law from early morning until the middle of the day, and the people were eagerly attentive to his words.

Consistent with the reading and the interpreting of the law, drastic and far-reaching reforms were immediately inaugurated, the principal one having to do with heathen marriages. When Ezra learned of the terribly unfortunate conditions, even the priests having heathen wives, he tore his garments and his hair and sat down in silent despair until the evening hour; then he prayed so fervently that the emotions of the people were aroused. He called the culprits to assemble on a certain day and stand trial before the court. For three months the cases were heard and decisions rendered that resulted in the breaking of established homes and in the purifying of the marriage relations among the Jews.

When there is a great disparity between sexes, as there is so often after a war of Herculean proportions or of extraordinarily long duration, a social problem of serious magnitude presents itself. Marrying "strange women" disturbed both Nehemiah and Ezra, for the young men who had returned from Babylon turned their attention to the maidens of Moabites, Ammonites, Edomites, Hittites, Canaanites, Samaritans, Jebusites, Amorites, and Egyptians, and to the women of Ashdod (Ezra IX, 1, 2: Neh. XIII, 23). Ezra made a careful investigation of the situation in Jerusalem and found that there were 113 foreign marriages, 4 of which were in the family of the High Priest; 13 were priests; 10 were Levites; 15 were of the Tribe of Benjamin, and there were 71 others. The High Priest, Eliashib, had married his grandson to a daughter of the Persian Governor of Syria (Neh. II, 9, 10; XIII, 28). The children of these mixed marriages could not speak the Jewish language, nor did they understand the Torah or the prophets.

The new law of which Ezra was the expositor stoutly prohibited marriages with heathen; it demanded strict Sabbath observance; it called for loyal support of the Temple; and it demanded ceremonial purification. The rise in power and importance of the Law, accompanied by the advent of the scribe who was learned in both the law and in its interpretation, occurred during the period of Persian supremacy. Later on the scribe became more important than the priest.

The Temple of Zerubbabel was a significant sequel to the Temple of Solomon, for all through the years of their captivity the Jews accepted their sufferings and humiliations as disciplines preparing them for the unique and distinctive service of bringing God to the people of all nations. In the Temple of Zerubbabel this chastened spirit found expression. Slowly and steadily, over a long period of time, God gradually forced Himself into the consciousness of the Jewish people and progressively revealed to them both His nature and His will. Chastened and disciplined by their experiences, accepting the bitterness of forced subjection to the might of their conqueror as a means of entering into a better understanding of the very heart of God, they made Judaism into a universal faith and the Holy House of the Temple a place of prayer for all people.

The Temple of Zerubbabel actually became greater than the Temple of Solomon, for in the worship of God, for which it was erected, it led to a more spiritual conception of religion; its ritual carried a deeper and a richer spiritual connotation. Without it the Jewish faith could not possibly have blossomed forth into the mature and beneficent religion that has been ethically so uplifting and spiritually so satisfying and comforting.

TOMB OF CYRUS THE GREAT
AT PASARGADAE, IRAN

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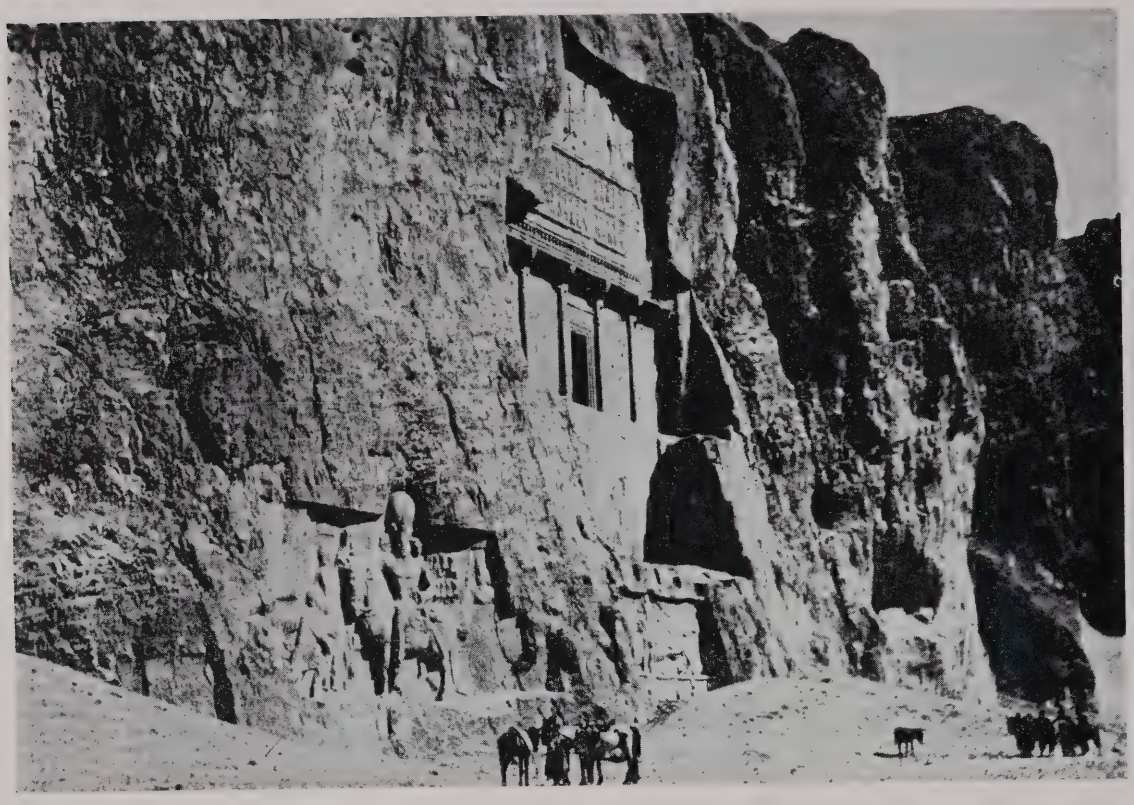

THE CLIFF TOMB OF DARIUS THE GREAT
AT NAKSCH-I-RUSTUM NEAR PERSEPOLIS, IRAN

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ZERUBBABEL'S TEMPLE THROUGH FIVE CENTURIES

The Temple of Zerubbabel stood for five centuries bearing mute but solemn testimony to the glory and majesty of God as well as to the intrepid character and the grim tenacity of the people who for generation after generation devoted their lives to the perpetuation of their faith. The prophets Haggai and Zechariah challenged and inspired their countrymen literally to consecrate themselves to the task of rebuilding the Temple and restoring temple-worship. But within a century after their death the voice of prophecy was stilled until John the Baptist made his appearance immediately before the advent of the Christian era. In the place of prophecy the law settled into the final authority in the religious life of Judah, and with the rise in the influence and power of the law the spiritual life of the people became moribund. Judaism declined into a rigid legalism or a barren formalism in which an ostentatious display of piety and a loquacious babbling of sanctimonious phrases supplanted the once-virile faith of the prophets and the martyrs.

During the years following the return of Ezra, the Temple of Zerubbabel having been erected and the walls around the city having been rebuilt, Judah enjoyed a happy and contented existence. From the passing of Zerubbabel, about whose death there is no extant record, the office of high priest grew in authority, importance and dignity, becoming actually the most significant and powerful post in the realm. By the time of the Roman invasion of Palestine the high priest was the hereditary head of the state and the titular head of the church, and the priestly families had become the ruling aristocracy, so intimately associated with privilege that they held all positions of influence. Their exclusiveness only accentuated their obdurate determination to dominate both the civil and the religious life of the people. Because of the profound reverence for the law and the complete absence of esoteric ceremonies it became increasingly necessary for the people to know what the law meant. Thus the scribes, who were the intellectual leaders of the entire country, grew steadily in significance, finally dwarfing the priesthood into a position of secondary importance. At the beginning of the Christian era the scribes were far more influential than the priests. It was the duty of the scribes to interpret the law, to expound it, to apply it to the practical affairs of everyday life, to tell the people what it meant for them and how they were to observe it.

After the rise of the Persian Empire the Jews were scattered all over the world. Those who lived beyond the borders of Palestine were known as the Dispersion. The fall of Israel, the northern kingdom, before Sargon's hordes of Assyrians in 722 B.C. marked the beginning of the Dispersion, although those ten tribes were absorbed by the various races among whom they were settled and gradually lost their identity. With the invasion of Judah by Nebuchadrezzar, however, the situation was quite different. In the first place, the exiles were not absorbed by the Babylonians, but remained a state within a state in the land to which they had been taken. They were by no means so large a group as the group which remained in Judah, or, for that matter, the group which established itself in Egypt, but they were the natural leaders of Judaism, and the disciplines through which they passed qualified them more than any of the others for the task of reviving and revitalizing the old faith. The Jews that remained in Palestine after the invasion of Nebuchadrezzar were the poor of the cities and the peasants of the countryside. The group that fled to Egypt provided a nucleus for the settlement of Alexandria in 332 B.C. They were influential folk, and they made Alexandria into the intellectual center of the Dispersion. By the time that Cyrus and Darius had established Persian unity and solidarity throughout the Levant there were more Jews living outside of Palestine than inside, for the liberal policy of those enlightened monarchs led directly to the establishment of substantial Jewish communities in Media, Persia, Cappadocia and Armenia.

In the fifth century B.C. there were large Jewish colonies in Egypt at Memphis, Tahpanes, and at the First Cataract where a more or less pretentious temple had been erected. During the time of Alexander the Great and the Ptolemies the Jews migrated to Egypt in great numbers, establishing themselves primarily in Alexandria which became a prosperous Jewish center. During the early years of the Christian era, Philo estimated that there were a million Jews in Egypt. It was in Alexandria that the Septuagint, or the Old Testament of the early Christian Church, was translated and compiled — a monumental achievement of seventy Hebrew scholars who labored faithfully, meticulously and diligently to translate the Scriptures from the vernacular of their progenitors into the Greek with which they and their children were familiar so that the Jews of the Egyptian Dispersion might have the sacred writings available for their edification. The Septuagint was completed in about 150 B.C. Though they could neither read nor speak Hebrew or Aramaic, which had become the language of their kinsmen back home, the Jews of the Dispersion generally were passionately loyal to their faith, adamant in their devotion to its demands, and exceedingly generous in their financial support of the Temple in Jerusalem; and not infrequently they made religious pilgrimages to the land of their fathers.

In the middle of the fourth century B.C., the Persian strength having been spent, a new, vigorous and formidable foe appeared in the West. The Macedonians under Philip had united the Greek city states, except for Sparta, by defeating the armies of Athens and Thebes with their allies in the Hellenic League at Chaeroneia in 338 B.C. The Macedonians were Greeks from the hinterland, but they had never been involved in the controversies which characterized the history of the Greek city states. Philip's victory at Chaeroneia was a triumph for the highly centralized form of Government against the loose federal confederation. Philip, however, was assassinated in 336 B.C. and succeeded by his youthful son, Alexander, one of the most capable, energetic and resourceful leaders in human history, known to his posterity as Alexander the Great.

The Golden Age of Athens was past. It was the period of Pericles, when peace reigned throughout the world and the creative spirit was given free expression, before the two antithetical philosophies of government in Greece, as represented by Athens and Sparta, had launched upon the disastrous Peloponnesian War. Greek supremacy was not attained by Athens, even when Athens was at the acme of her power. Rather it was attained by the prodigious Alexander the Great of Macedonia. In 334 B.C., he crossed the Hellespont and began the invasion of Asia Minor. Within a year he had defeated the Persians at Issus, and within another year he had completely destroyed the Persian sea power and had captured the Phoenician cities, including Tyre which was taken only after a siege of several months during which a mole or causeway was built

from the mainland through the sea to the island on which the city stood. Like a mighty avalanche possessing irresistible power the hordes of this young genius moved rapidly and relentlessly, achieving victories that were far more spectacular and sanguinary than those of either Nebuchadrezzar or Cyrus. By 331 B.C., he had completed the conquest of Egypt and within another year he had annihilated the Persian forces of the Mesopotamia, destroying that once-mighty empire as thoroughly and completely as old Assyria had been destroyed. Marching across Iran to India and down into the Valley of the Ganges, nothing was able to stand in his way. Upon his return from India he took sick and died at Babylon in 323 B.C., sorrowing over the fact that there were no more worlds for him to conquer. He was thirty-three years of age and had reigned for thirteen years.

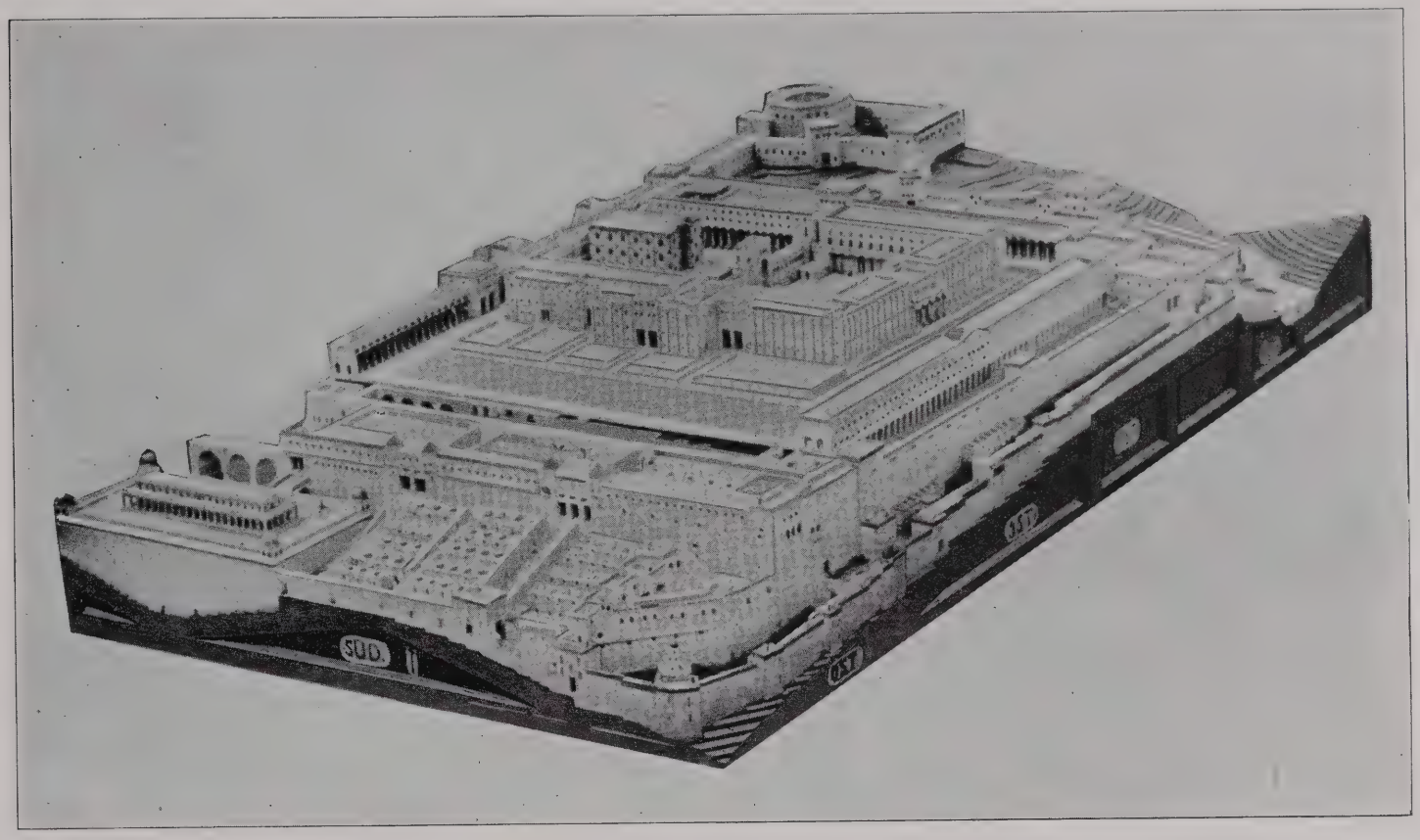
Alexander the Great was an ardent and enthusiastic devotee of Greek culture. He had studied under Aristotle who had been a pupil of Plato, and he had an insatiable passion to extend Greek influence everywhere, to make the world over according to the Greek pattern. He loved Greek art, Greek literature, Greek philosophy, and the Greek mode of life which was esentially humanistic. He built Greek cities in conquered lands and rebuilt old cities to look like the cities of Greece. The greatest city that he built was Alexandria, at the mouth of the Nile in Egypt, which he established in 332 B.C. He was the great prophet of Hellenism.

Solomon's Temple had been erected during the more or less peaceful years following the decline of Egyptian supremacy in the regions about the Mediterranean and the decline of the old Babylonian supremacy in the Mesopotamia. These two forces had not come into conflict with each other. Thus the Phoenician cities and Israel were free to work out their own destiny. During the four centuries of Solomon's Temple the Assyrians controlled the Mesopotamia and the Levant, and with the fall of Nineveh in 606 B.C. the sceptre of authority passed to the Chaldean or new Babylonian Empire which continued in existence only sixty-eight years when Cyrus of Persia inaugurated the Persian period of world control. The Temple of Zerubbabel was constructed during the early years of the Persian period, and for two centuries the Jews were free to develop their national life unmolested by interference from without. With the rise of Alexander the Great the Greek period of world domination began and the Hellenizing influence of the youthful monarch became obvious almost at once. People generally throughout the Orient willingly, almost joyfully, accepted the enticing culture of Greece, except the Jews who looked upon it as the onerous impediment to the fulfillment of the law and who steadfastly refused to accept it even tentatively. This does not mean that there was no apostasy among the Jews. Quite the contrary. Apostasy soon became a very serious problem. In fact, Hellenism came nearer to absorbing Judaism than the armies of Nebuchadrezzar or the suave magnanimity of the Persian satraps. Educated people in all countries spoke Greek. It was recognized as the language of culture and refinement. Greek manners, Greek dress, Greek customs — all became popular, especially among the more sophisticated who detected in the institutions of Greece a panacea for all their social and economic ailments. Moreover, the athletic contests which developed the physical body and elicited a skill that had lain dormant among most people were very alluring. The beauty of Greek architecture and Greek art and the wisdom of Greek philosophy demanded the respectful attention of every thinking person. There was simply no escape from the attractiveness of Hellenism. Those who resisted were considered eccentric and were ostracized from the society of the elite. But Greek morals were low. Judaism resisted Hellenism better than other countries because it held to a high standard of morality. The vicissitudes of the Temple of Zerubbabel subsequent to the period of Nehemiah and Ezra must be identified with the subtle influence of Greece. Even after the Roman invasion in 63 B.C., it was the Greek influence that constituted the threat to devout and God-fearing Jews.

When Alexander the Great died, Ptolemy, one of his ablest generals who happened to be stationed in Egypt, remained at the helm in that country, entrenching himself during the chaotic period which followed the collapse of the Macedonian Empire. The Ptolemies remained the ruling house in Egypt for three centuries, the line finally dying out with Cleopatra in the time of Julius Caesar and Mark Antony. In 301 B.C., the Ptolemies established hegemony over Palestine, holding that much-invaded land as an Egyptian tributary for a century. However, it was a century of peace and prosperity for the Jews, enabling them to crystallize their religious beliefs under the law, to establish the necessary continuity with the prophet-centered faith of their ancestors, and to make articulate the principles which were essential to the perpetuation of Judaism. The two principal approaches to life had come together with the rise of Alexander the Great: the art, the philosophy, the science, the reasoning powers of the Greeks, and the faith, the religion, the revelation of God, the law, and the high moral standard of the Jews. The blending of these two approaches to the issues of life has resulted in our modern civilization. The final and absolute triumph of the one over the other would have been most unfortunate. Judah needed the century of peace which Egyptian hegemony provided in order to consolidate her position religiously and to make her institutions secure under the law.

But Judah also needed the chastisement which followed. It is one of the great paradoxes of life that a people become strong accordingly as they are weak. Seleucus, another of Alexander's capable generals, had established himself at the head of all government in Asia Minor and the Levant. He was the founder of the Seleucid Dynasty in Syria. Virtually every member of his dynasty was called Antiochus. He built the city of Antioch, which he named for himself and which he made into his capital. In 223 B.C., Antiochus the Great ascended the throne in Syria, and in 198 B.C. he took Palestine from the Egyptians. Things went fairly well in Judah, except for the steady progress made by the Hellenizing party against Judaism, until 175 B.C., when Antiochus IV, known generally as Antiochus Epiphanes, became king. He was a very brutal man, conceited, dissolute, sensual, bellicose, intolerant, sadistic and misanthropic, and yet a man of a high degree of military proficiency. He was always open to bribery and chicanery, exceedingly adept at deceitfulness — a pusillanimous beast who covered his cowardice with brutality. He promptly appointed the leader of the Hellenizing party to the position of high priest, and in an amazingly short time a gymnasium was erected in Jerusalem and the city itself was remodeled to resemble a Greek metropolis. Other abominations followed in rapid order, resulting in the rise of the Hasidaeans, a party which stood in opposition to the Hellenizers and which paved the way for the Pharisees later on. The Hasidaeans heartily hated Antiochus Epiphanes and his Hellenistic supporters, and when the report came that he had lost his life in Egypt they turned upon the apostate Jews with a vengeance that knew nothing of compassion, mercy or forgiveness. Antiochus Epiphanes returned in 170 B.C. to punish the Hasidaeans: he plundered the Temple, confiscating its treasures; he tramped through its sacred precincts without regard for the law; he threw both the Temple and the city open to the depredations of his drunken soldiers who looted everything and surrendered themselves to an unrestrained orgy of rape and murder.

Not satisfied with the devastation he had wrought nor the



THE TEMPLE OF ZERUBBABEL

According to Conrad Shick. Photograph from Conrad Shick's Model. — Used by permission.

suffering he had caused, the mad emperor of Syria decided to eradicate Judaism completely, to blot it out of existence so that no trace of it would remain. In 168 B.C., he dispatched an army to Jerusalem, ordering his troops to launch their attacks on the Sabbath when the Jews would not fight even to defend themselves. Again the Temple was desecrated and defiled; the altar of Jehovah was replaced with an altar to Zeus and upon this altar to a Greek deity in a Jewish Temple the people were ordered to offer sacrifice of swine. Thousands of loyal Jews refused, as the Christians in the centuries that followed refused to do obeisance to the Roman gods, and with the same results: — a ghastly orgy of bloodshed and carnage. To the everlasting glory of the Jews, the loyalty manifested to Jehovah was amazing even to the bewildered soldiers of Antiochus Epiphanes who could not understand the willingness with which the people offered themselves for martyrdom.

In the little village of Modein, about twenty miles from Joppa, there lived an elderly priest by the name of Mattathias who raised the standard of revolution. Joined by his five sons and others who shared his convictions he fled to the mountains. From every direction came resolute and determined men to swell the ranks of the revolutionists. Many of the Hasidaeans had escaped from Jerusalem, and they joyfully united with Mattathias in forming an army for the defense of their country. Mattathias did not live long after he had inaugurated the Maccabaean Revolution, but his position of leadership was taken by his son, Judas Maccabaeus, from whom the movement derived its name. Judas Maccabaeus was the ablest military leader, perhaps the only one in all Hebrew and Jewish history who might be classified as a military genius. Placing himself at the head of his troops, organizing them into units, training them for battle against a formidable and experienced foe, and leading them in harassing expeditions in a guerrilla warfare that brought sufficient equipment to do battle in the open, he acquired potential military resources comparable to those of the United Kingdom in Israel's Golden Age. Antiochus Epiphanes dispatched his ablest general, Apollonius, to crush the rebel forces of Judas Maccabaeus, but Apollonius was driven from the field in disorganized flight. Three other Syrian armies came in succession to destroy the intrepid soldiers who were fighting for their country and their faith, but each one was overwhelmingly defeated and routed. In 165 B.C., Jerusalem was liberated from the Syrian invaders.

The Temple of Zerubbabel was actually in a state of desolation. The House of the Lord had been dismantled; the altar had been overthrown; filth and rubbish were everywhere about the sacred precincts. Weeds had grown up in profusion to add to the general wretchedness. But it was not long after the enemy had been driven out of the land until the Temple was fully and completely repaired, cleansed and restored. The Jewish workmen, soldiers in the army of Judas Maccabaeus, carefully laid aside the defiled stones of the great altar "until there should come a prophet to give an answer concerning them," and erected a new altar to take its place. On December 25, 165 B.C., the Temple was rededicated to God, the celebration continuing for eight days. It was one of the most joyful events in Jewish history.

Judas Maccabaeus was killed in battle in 161 B.C., but his brother, Jonathan, succeeded him and continued the war against Syria, bringing it to a victorious conclusion. Jonathan was followed by the last surviving son of Mattathias, Simon, who established political independence for Judaea, an independence which continued until the Roman invasion of 63 B.C. Simon was a great man, a noble man, the worthy son of a worthy father, true to his faith and to the ideals of his country. The Maccabaean era reached its zenith during his administration. Antiochus Epiphanes was dead; the Syrians were no longer a serious threat; the borders of Judaea had been considerably extended by Jonathan. The victories of Judas Maccabaeus were both timely and glorious, but the rule of Simon witnessed the acme of everything for which devout Jews had labored and prayed. Simon guided the affairs of state for almost eight years, 142 to 135 B.C., but it was the happiest and brightest period in the annals of Jewish history.

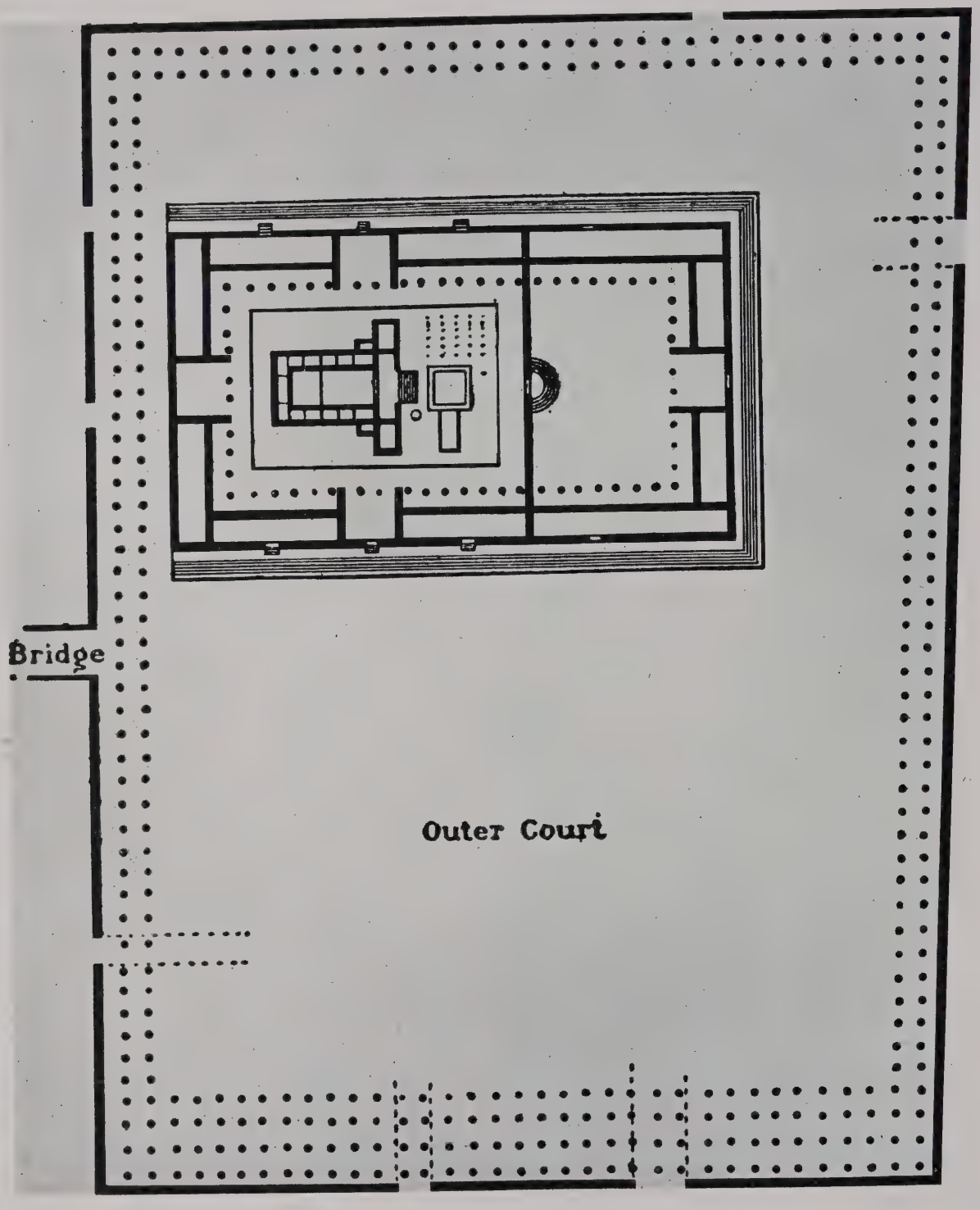
Simon was followed by his son, John Hyrcanus, who was as tyrannical and arbitrary as his father was beneficent. It was John Hyrcanus who destroyed the Samaritan Temple on Mt. Gerizim and the city of Samaria, thus accentuating the already unhappy relations between the Jews and the Samaritans; it was John Hyrcanus who coerced the Edomites, later called the Idumaeans, to adopt Judaism, thus creating a situation which imposed the Herod family upon the Jews; it was John Hyrcanus who was the first of the Maccabaean line to identify himself with the Sadducees or the Hellenizing party. All of his predecessors had been loyal and faithful Jews. John Hyrcanus was the high priest and ruler of Judaea during the years when its territory was the largest in all its history, but as soon as he died the political situation began to disintegrate. His two sons who succeeded him in turn and who called themselves "king" brought an end to the Maccabaean era. In 63 B.C., Pompey invaded the land, laid siege to Jerusalem, confiscated everything that appeared to have value, and upon the surrender of the city he boldly entered the Holy of Holies of the Temple and was surprised and chagrined to find no images there. Judaea had lost its independence, becoming tributary to Rome, the new mistress of the world. Never again would Judaea be an independent nation.

The Herod family which harassed the Jews for five generations and which was so efficient in currying favor with Rome was an Idumaean family, not Jewish, and its formal and perfunctory allegiance to Jehovah was the result of the arbitrary policy of John Hyrcanus in coercing the Edomites, now known as Idumaeans, to accept Judaism. The first of the Herods was Antipator who was Governor of Idumaea. Realizing that no one could remain in power in Judaea without the approval of Rome, he ingratiated himself with Pompey and then with Julius Caesar, making himself secure in his position of authority. He dispatched an army to Egypt to assist Caesar against Pompey, and when Caesar was victorious, Antipator was elevated to the rank of Roman citizen and made procurator of Judea, Samaria and Galilee. At Antipator's death, which occurred shortly after the assassination of Julius Caesar, Herod promptly persuaded Mark Antony and Octavius or Augustus Caesar by cajolery and palaver to confirm his appointment as tetrarch against the opposition of the Jews. When Mark Antony went to Egypt to indulge himself in dissipation with Cleopatra, the Parthians invaded Palestine, capturing Jerusalem with the aid of the Jews who hated King Hyrcanus and Phasael, the brother of Herod, who was Governor. Herod escaped and fled to Masada, southwest of the Dead Sea, and finally to Egypt and ultimately to Rome, where Antony and Octavius, much to his surprise, appointed him King of the Jews. The Roman Senate confirmed the appointment in 39 B.C., and King Herod sailed for Judaea with two legions of Roman soldiers to support his claim to the throne. Additional soldiers from Galilee augmented his army so that when he appeared before the walls of Jerusalem he had 100,000 troops at his back. A siege of six months resulted in the surrender of the city and the establishment of Herod, later known as Herod the Great, on the throne which had so recently been occupied by the Hasmonean kings. Herod remained the King of the Jews from 37 B.C. until 4 B.C., when his tyrannical, dastardly, and brutal career was brought to a miserable end; but just before he died there was born in Bethle-

hem of Judaea a babe known as Jesus of Nazareth, whose brief career was the very antithesis of that of Herod and whose tragic death completely changed the course of world history.

During the reign of Herod many events of paramount importance transpired. First of all, the Idumaean king appointed by the Romans to rule over the Jews, was never popular with his subjects. In fact, few monarchs have been hated so much. When he rebuilt the Temple of Zerubbabel as a sop to the Jews he gained an ephemeral popularity but he lost it all when, in his eagerness to keep in the good graces of Caesar, he placed the Roman eagle over the Great Gate. He had inaugurated an extensive building program, not only in Jerusalem, but in the various cities and towns throughout the countryside. He had literally squandered the people's money in a most extravagant building enterprise wherever it would benefit him politically. He built a number of new cities where they would be of strategic importance for him in the eyes of Caesar; the principal ones were Sebaste, the original Samaria, where he not only restored the city but erected a stadium, a theatre, a double street of columns, a temple to the emperor, and public baths; and Caesarea, on the seacoast about thirty miles north of Joppa, where he constructed a harbor and built such magnificent buildings, — a theatre, a temple, an agora, an amphitheatre, a palace — that his name and reputation spread throughout the Roman Empire. All of the cities were patterned after the cities of Rome. The buildings were mostly of marble, richly adorned with columns, and in all of the rebuilt or newly-created communities he erected statues of heathen gods. He built a cordon of fortresses along the frontier of his domains, improved the roads generally, subdued brigands and bandits, revived the Olympic games, and held the people in absolute subjection to his will. Moreover, he gave lavishly to cities beyond the borders of the land over which he ruled, as if he were trying to buy their good will: to Antioch he gave a beautiful marble colonnade to line both sides of the principal street; to Rhodes he gave a Pythian temple; to Sidon and to Damascus he gave theatres; to Laodicea he gave an aqueduct; and to several cities he gave gymnasia. He was very generous with the taxpayer's money.

There is no doubt that he wanted the good will of his subjects, but most of all he wanted the approbation of Rome. The real secret of his ability to retain power was the fact that he kept himself in the good graces of the Roman authorities. He knew nothing of moral principle; he cared nothing for Judaism; he had no regard for Jehovah, the God of the Jews. But he desired, if possible, to acquire a measure of good will, or at least to eliminate some of the animosity which was so obviously manifested toward him. The new buildings in Jerusalem made the Temple of Zerubbabel look antiquated and disreputable. It had been plundered by Antiochus Epiphanes and again by Apollonius during the period of the Syrian invasions; it had been plundered again in 54 B.C. by Crassus, the Roman General in the East, who looted the temple treasury for his Parthian expedition. A bid to the people for popular support by proposing the restoration and the remodeling of the Temple might accomplish a triumph for the Idmuaean Herod who was King of the Jews. But the Jews, even the Sadducees, were skeptical of him; they distrusted him; they knew that he was a stranger to both honor and truth, and they feared that his proposal might result in the destruction of the Temple without the corresponding rebuilding program. However, be it said to his credit, that Herod made good on his promise and rebuilt the Temple of Zerubbabel, making it one of the most beautiful buildings in the world. It was known throughout the Roman Empire as the Temple of Herod, and by that name it is known in history. It was the last of the Temples in Jerusalem.



HEROD'S TEMPLE

GENERAL PLAN

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HEROD REBUILDS THE TEMPLE

The Jews held Herod in the utmost contempt. They hated him; they loathed him; they despised him. He was not a Jew but an Idumaean, a descendant of the Edomites who had been coerced into the folds of Judaism by the tyrannical John Hyrcanus. Herod had no love for the Jews either and his Judaism was purely hypocritical and insincere. Herod was selfish, lustful, sensual, cruel, without even a modicum of moral principle. His one supreme ambition was to keep himself in the good graces of Caesar and the hierarchical political machine that ruled the Roman Empire. He had fled to Rome in 39 B.C., after his escape from Masada, to persuade Antony and Octavius, later known as Augustus, to appoint Aristobulus, a grandson of old Hyrcanus, to be the King of the Jews, but the authorities in Rome decided that he was the one who should receive the appointment. Returning to Palestine to establish himself in his regal office he was confronted with strong opposition by the Jews, and it was not until 37 B.C. that he was able to make himself king in fact as well as in name. Before he could take possession of Judaea he had to lay siege to Jerusalem, a siege that continued for six months, and while his armies were preoccupied with the task at hand he went to Samaria where he married Mariamne, the sister of Aristobulus, for whom he had solicited the favor of Rome. Herod passionately loved Mariamne, who was the grandchild of old Hyrcanus; she was a Maccabaean princess in whom were united the claims of the two Hasmonian rivals. The conniving Salome, sister of Herod, who possessed a generous measure of his unscrupulous nature, was always jealous of her, always apprehensive of her influence with the Jews, and always fearful of a possible revolution which might result disastrously for the Herodian family, especially if it attained the proportions of the Maccabaean Revolution. Salome's jealousy caused Herod's marriage with Mariamne to result in the most agonizing moments of his miserably unhappy life.

Herod was capable and fearless, but he was cruel and unscrupulous. He was energetic and ambitious, but he was treacherous and despotic. He was intelligent and resourceful, but he was greedy and suspicious. He was determined and resolute, but he was arrogant and diabolical. As a young man he was sent by his father, Antipater, with a battalion of soldiers to capture a band of brigands who infested the countryside near Arbela, and he accomplished his purpose with such dexterity that he was accused by the Sanhedrin of killing good Jews along with the outlaws. Summoned to appear before the Sanhedrin to explain his culpable conduct he arrived in the presence of that distinguished oligarchy clad in full armor with a purple cloak around his shoulders and accompanied by a contingent of troops. The Sanhedrin promptly dismissed the charges and permitted him to leave.

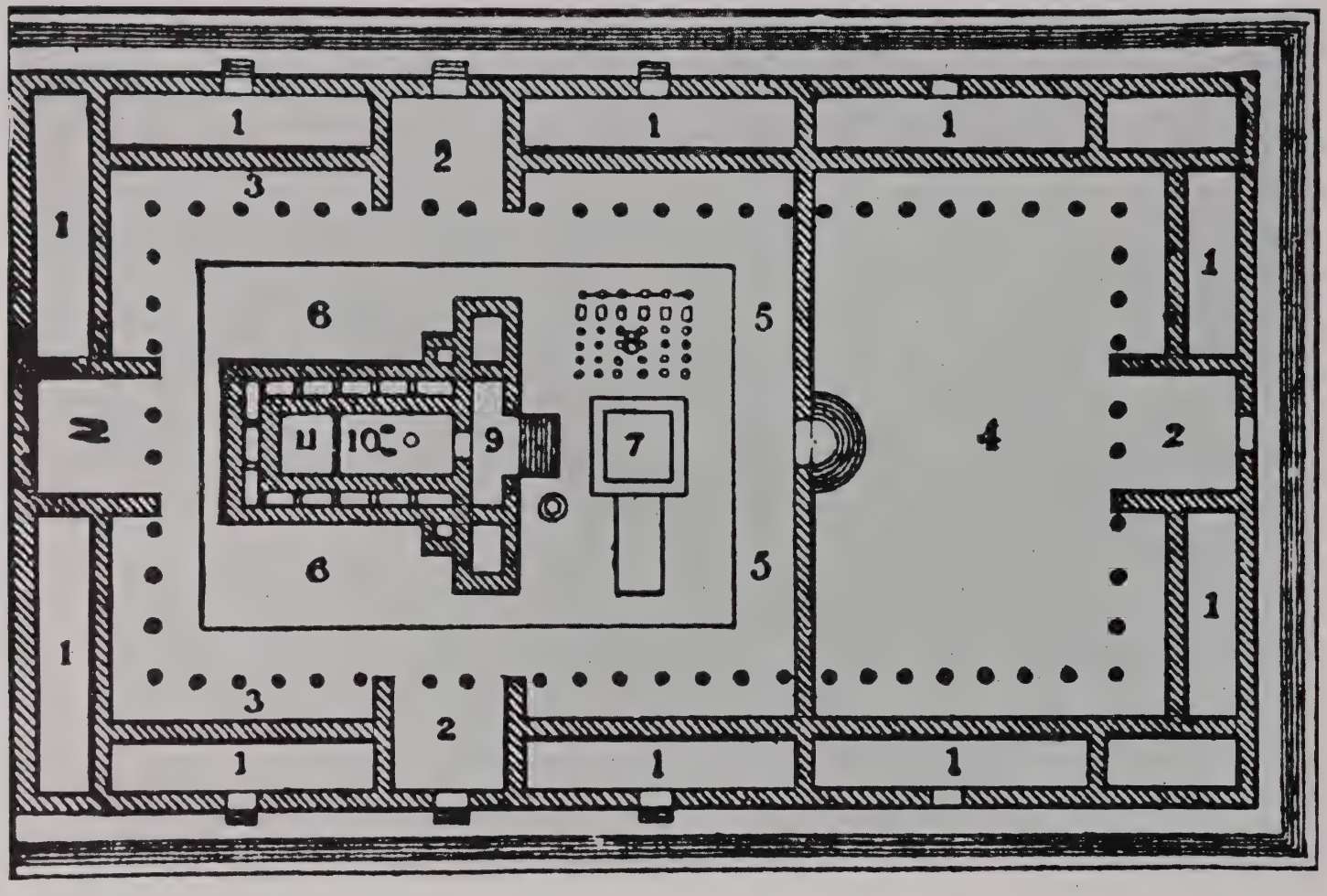
Shortly after Herod ascended the throne of Judaea he executed forty-five members of the Sanhedrin because of their loyalty to his antagonist, Antigonus. His marriage with Mariamne not only increased and accelerated the feud between the factions of the Jews, but it created bitterness and rancor in the House of Herod. Salome, cool and calculating, persisted so constantly and effectively in her machinations against her sister-in-law that Herod was blinded to the real situation and had Mariamne murdered at Samaria in 29 B.C. His love for her, however, was deeper than he realized, for no sooner had he disposed of her for the security of his throne than he was overcome with a devastating remorse so profound that he was almost persuaded to take his own life. He had had her brother, Aristobulus, drowned in Jericho in 35 B.C. Still suspicious and skeptical of the intentions of everyone who had any connections with the Hasmonians, he had her mother, Alexandra, executed. Then he recalled the old and helpless Hyrcanus from Babylon and had him put out of the way. Murder was actually his palladium and he resorted to it with a lavishness and a confidence that distinguished his reign. By the year 25 B.C., he had murdered all possible claimants to the throne.

Herod was passionately loyal to Antony, but Cleopatra heartily disliked him. When Octavious or Augustus Caesar and Antony dissolved their friendly relationships, he supported Antony. But the victory of Octavious at Actium caused him promptly to transfer his affections and his fealty and to hasten to Rhodes to make his peace with the victor. He had played on the wrong side, but he was sufficiently ingenious and subtle to cover his mistake and make it appear that his conduct was not reprehensible or treasonable but commendatory and laudable.

During the days of Jonathan in the Maccabaean era there arose a party of separatists known as the Pharisees, who were violently opposed to the Hellenizing influences that had become so popular and so demoralizing. These Pharisees were concerned primarily with the purification and the preservation of the Jewish faith. Politically they were conservative; religiously they were strict adherents to the law and the prophets. They held to a belief in the resurrection and they looked forward eagerly and expectantly to the coming of a Messiah who would redeem Israel and establish her in a position of honor among the nations. These beliefs were shibboleths to which the great majority of people subscribed with genuine conviction but also with a perfunctoriness that implied their acceptance to be in no danger of repudiation. The Pharisees, therefore, were the Puritans of Judaism and the leaders of the nation. They were the successors of the old Hasidaeans, profoundly religious and deeply solicitous for the spiritual life of Judaea, even going so far as to insist that the priests should refrain altogether from participating in civil affairs because their responsibilities dealt primarily with matters of the spirit.

In opposition to the Pharisees were the Sadducees, the aristocratic, worldly group who favored the removal of all ecclesiastical restrictions, but who gave ostensible allegiance to the Pentateuch, or the first five books in the Bible. They were a political party, not greatly interested in religious affairs. As a minority group, depending upon their wealth and prestige for their preferment in governmental circles, they wielded an influence out of all proportion to their numbers. The priests generally were members of the Sadducee party, and the high priest always was a Sadducee.

A third group was a small sect known as Essenes, a sort of monastic brotherhood of holy men who were consecrated to God and who lived the ascetic life, holding all things in common and devoting their strength and talents exclusively to the glorification of the spiritual life. Naturally they favored the Pharisees to the Sadducees. They wore white garments to distinguish them from their associates; they bathed every morning to cleanse themselves ceremonially as well as physically; they spoke no word on mundane matters until they had



HEROD'S TEMPLE

THE INNER COURT

1—Chambers. 2—Gate Rooms. 3—Porticoes. 4—Women's Court. 5—Court of Israelites. 6—Priests' Court. 7—Altar of Burnt Offering. 8—Place for killing animals. 9—Temple Porch. 10—Hekal. 11—Debir or Holy of Holies.

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partaken of their simple breakfast and observed their devotions; they were strict pacifists who courted death rather than participate in political activities; they cherished the Messianic hope, looking forward devoutly and with utmost confidence to the advent of the Messiah who would redeem Israel and establish the Kingdom of God upon the earth. They held their secret meetings in the morning before the rising of the sun, at which they observed a simple religious ceremony and esoteric rites emphasizing their own religious beliefs. During the day they worked and earned their simple fare, refusing to be classified among the eleemosynary poor. Josephus reports that one of the Essenes whose name was Manahem saw Herod when he was a child and saluted him as King of the Jews, embracing him and saying, "Thou wilt be king, and wilt begin thy reign happily, for God finds thee worthy of it . . . " When Herod became King of the Jews he sent for Manahem and asked how long he would reign, and upon being assured that he would reign for many years he was greatly delighted and his sympathies for the Essenes increased so that he did not require them to take the oath of allegiance.

Other groups mentioned in the New Testament were the Zealots, who were Pharisees, but who favored an immediate uprising against Rome in order to re-establish Jewish independence. They were radical in their animosity toward Rome and everything that savored of Rome. The Herodians were Sadducees who gave their allegiance to the family of Herod.

When John Hyrcanus died the struggle between the Pharisees and the Sadducees had attained considerable proportions. Aristobulus and Alexander, sons of John Hyrcanus, followed in succession to the high priesthood. Both of these vain but superficial princes of the Hasmonaean family had brief and unfortunate administrations, during which the controversy between the Pharisees and the Sadducees was accelerated and the bitterness between them became intense.

From the time of Simon, the last of the sons of Mattathias and the greatest of all the Maccabaean rulers, the Jewish theocracy began to lose virile qualities which so brilliantly characterized the period of Judas Maccabeus. John Hyrcanus, whose administration was long and tyrannical, had been the first of the Maccabees to align himself with the Sadducees. His sons, Aristobulus and Alexander, were the first to assume the title of king. When Pompey invaded the land he abolished the Jewish kingship and restored Hyrcanus, grandson of John Hyrcanus, to the office of high priest. It was Hyrcanus who had been the ardent friend of the Pharisees and who was the grandfather of Mariamne, the unhappy wife of Herod. He was a weak and vacillating character, a puppet in the hands of stronger men who sought their own advantage and the perpetuity of their own tenure.

In 54 B.C., Crassus, the Roman General in charge of the East, needing money with which to finance his wars against the Parthians, came to Jerusalem and looted the temple treasury, confiscating an amount which would correspond to about $12,500,000 in American currency. This fortune had been overlooked by Pompey when he captured Jerusalem and tramped through the Temple, profaning its sacred precincts, boldly intruding into the Holy of Holies, where he was chagrined to find no image of the God of the Jews. Crassus suffered an ignominious defeat at the hands of the Parthians, but his successor Cassius re-established Roman control over the regions east of the Mediterranean. In 40 B.C., the Parthians came again into Palestine, espousing the cause of Antigonus, whom they put on the throne of Judaea. Hyrcanus was banished to Babylon. Herod, later known as Herod the Great, who had succeeded his father as the Tetrarch of Idumaea, fled to Rome to save his own life and to plead the cause of Aristobulus to be the King of the Jews, returning with the appointment for himself. Antigonus resisted Herod's usurpation of power, for he regarded the appointment of an Idumaean as invalid, although it had been approved by the Roman Senate, and for two years he offered a stern and stubborn resistance. Defeat awaited him, however, for Herod, knowing the religious principles of his enemies, attacked the citadel on the Sabbath when the Jews would not offer resistance. Antigonus was taken a prisoner to Antioch where he was humiliated and beheaded. He was the last of the Hasmonaean kings.

When all enemies within his kingdom were completely annihilated and his position with Rome was definitely secure, Herod felt free to devote his abilities and energies to the building of elaborate structures both within and without his kingdom. Like Oriental monarchs generally, he sought magnificence irrespective of the cost in human happiness or human life. He erected temples and other buildings in various places beyond the borders of his domain, including Athens, Sparta, Rhodes, Sidon and Damascus. In Antioch he constructed a colonnaded street of marble. In Jerusalem he built a gorgeous theatre and an amphitheatre. Temples to Octavious or Augustus Caesar were erected in many places throughout Palestine.

In the eighteenth year of his reign he set about to rebuild the Temple of Zerubbabel which had become old and antiquated and which was badly in need of extensive repairs. He wanted not only to remodel the old structure, which in comparison with the new buildings in Jerusalem had become a source of humiliation to the Jews as well as to Herod himself, but to enlarge it and to make it into an edifice of mammoth proportions and palatial design. He was not concerned particularly with the welfare of Judaism, and he was less concerned with the God of the Jews, but he did want to stand well with the Jews themselves, if it were possible to do so without weakening or circumscribing his own power; and more than that, he wanted to build a memorial to himself that would stand throughout the centuries, bearing witness to the greatness of Herod and to the magnificence of his domain. Realizing the distrust with which he was held he decided to have the leaders of the people assemble and hear his magnanimous proposition. When the people were come together he pointed out to them their good fortune in having him for their king, for they had prospered during his reign as they had never prospered before. He criticized the Temple, apologizing for the fact that it was sixty cubits short in altitude of Solomon's Temple, and he pointed with no inconsiderable pride to the amicable relations which existed between him and the Roman authorities. His proclamation, however, was not enthusiastically received, for the people generally, even the Sadducees who were more sympathetic with his aims and purposes than anyone else, could not trust him. They knew that his pledged word amounted to nothing. Moreover, the task seemed too vast and too costly to be practicable. All groups were afraid that he would destroy the Temple which had stood for five centuries and leave the people without a Temple. In spite of his sanctimonious promises to build the Temple greater than it had been in the days of Solomon and to refrain from desecrating its sacred precincts, the people remained skeptical. They knew the character of Herod to be such as to preclude confidence in anything that he might say. They knew that he deliberately lied for the purpose of deceiving, and they had no faith in him. He made the solemn pledge that he would not destroy any part of the Temple until all materials were prepared and on hand for the reconstruction, and that he would wreck one section at a time and rebuild it before another section would be touched. Thus there would be an unbroken continuity in temple worship and in the sacrifices.

JERUSALEM AND THE TEMPLE OF HEROD
FROM THE NORTHEAST

"Sacred Sites of the Gospels," by W. Sanday,
Clarendon Press, Oxford, England, 1903.
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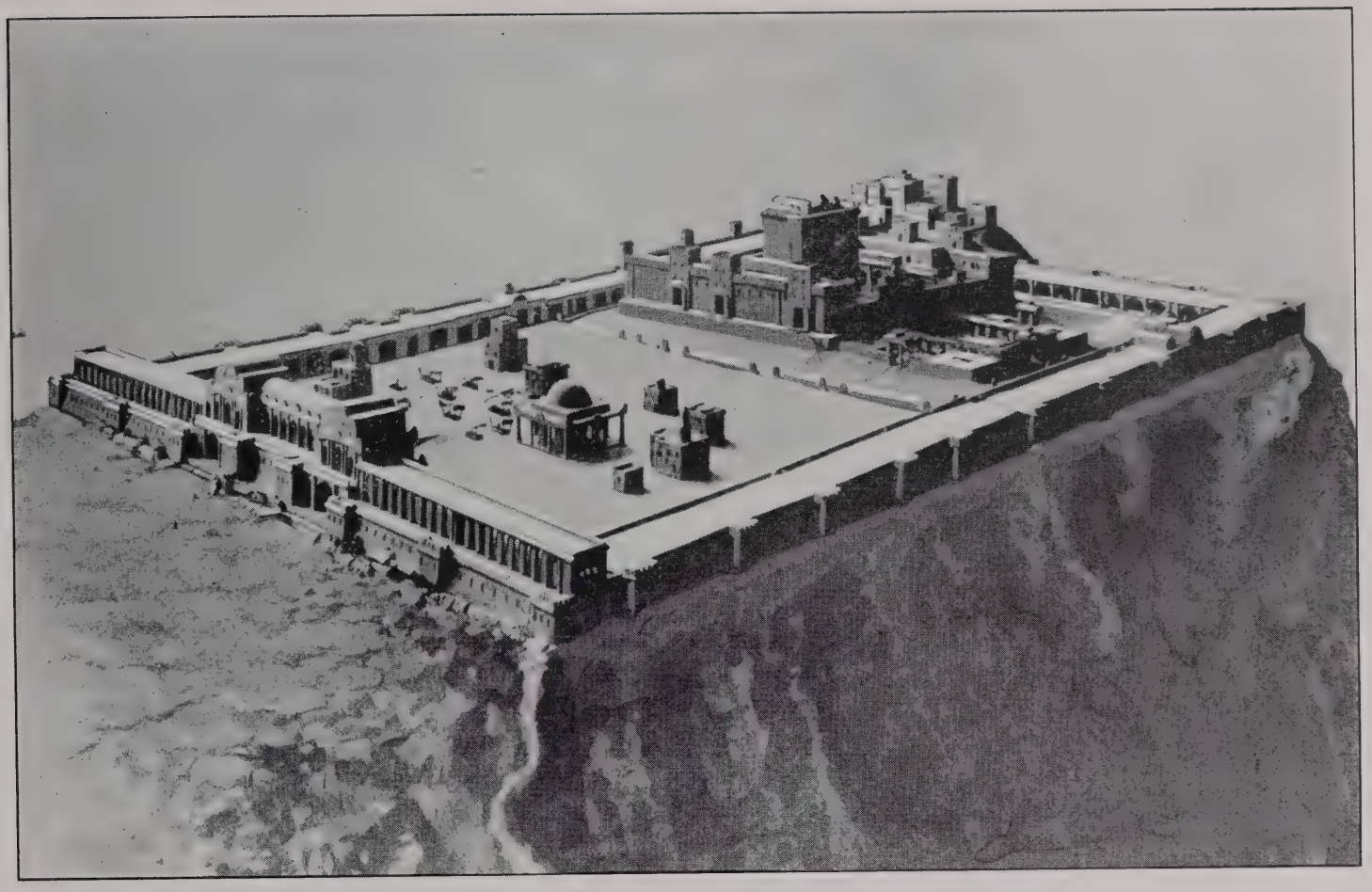

HEROD'S TEMPLE
FROM THE SOUTHEAST

From "Archeology of Herod's Temple"
— by William J. Hollis.
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Herod set about immediately to train large numbers of priests as masons and carpenters for the tremendous task that he had ordained. The area at the summit of Mt. Moriah was enlarged by an immense stone pavement about one thousand feet square, supported by piers and arches which became known as Solomon's Stables. The stone pavement extended to the east, to the south, and to the west, and it included the area that had been used by the private palaces of King Solomon. Row after row of beautiful marble columns formed colonnades which surrounded the entire temple area, and which provided ideal cloisters for the rabbis to conduct their schools and for the people to promenade. The eastern colonnade was known as Solomon's Porch; the southern colonnade was known as the Royal Porch. The large area was known as the Court of the Gentiles. Toward the center were various flights of steps that led to a high level or court which was divided into two sections by a row of columns; the eastern section was known as the Court of the Women, while the western section, which was approached through the Gate Beautiful, was known as the Court of Israel and was used exclusively by the men. Almost all of this court was for priests. Here in this court stood the great stone altar and the Holy House of the Temple.

The Temple proper was ninety feet by one hundred twenty feet; a large facade extended to the north and to the south thirty feet on each side of the front. The height was the same as the length. The foundation blocks were seventy feet by nine feet. As the internal plan in the Temple of Solomon had established the pattern for the Temple of Zerubbabel, so it established the plan for the Temple of Herod.

One thousand wagons were prepared to haul the stone from the quarries where it was all cut and dressed; ten thousand of the most skillful workmen were selected for the masonic work. One thousand priests were trained for work in the sacred chambers, and sacerdotal garments were secured for all the priests. Some of the priests were trained as stone cutters, others as carpenters, and still others as metal workers. When all the workmen were carefully trained and the stone quarried, cut and dressed, the old Temple began gradually to give way to the new. As each section was torn down the rebuilding of the wrecked portion began at once. It was a task of Herculean proportions, but be it said to the credit of the crafty Herod that he remained true to his pledged word, a fact which contributed to the multiplicity of facets of experience for the Jewish people. Josephus reports that during the entire time of rebuilding the Temple, it did not rain in the daytime, but that showers fell in the nights, so that the work was not hindered or retarded. As each section was wrecked and the debris removed, the new began to replace the old; the wrecking and the rebuilding went on together in such a way that the sacrifices were never omitted. It was a real triumph for the Jews, a vindication for the ambitious Herod, and a demonstration of skill in construction or engineering that would make any builder proud of his achievements.

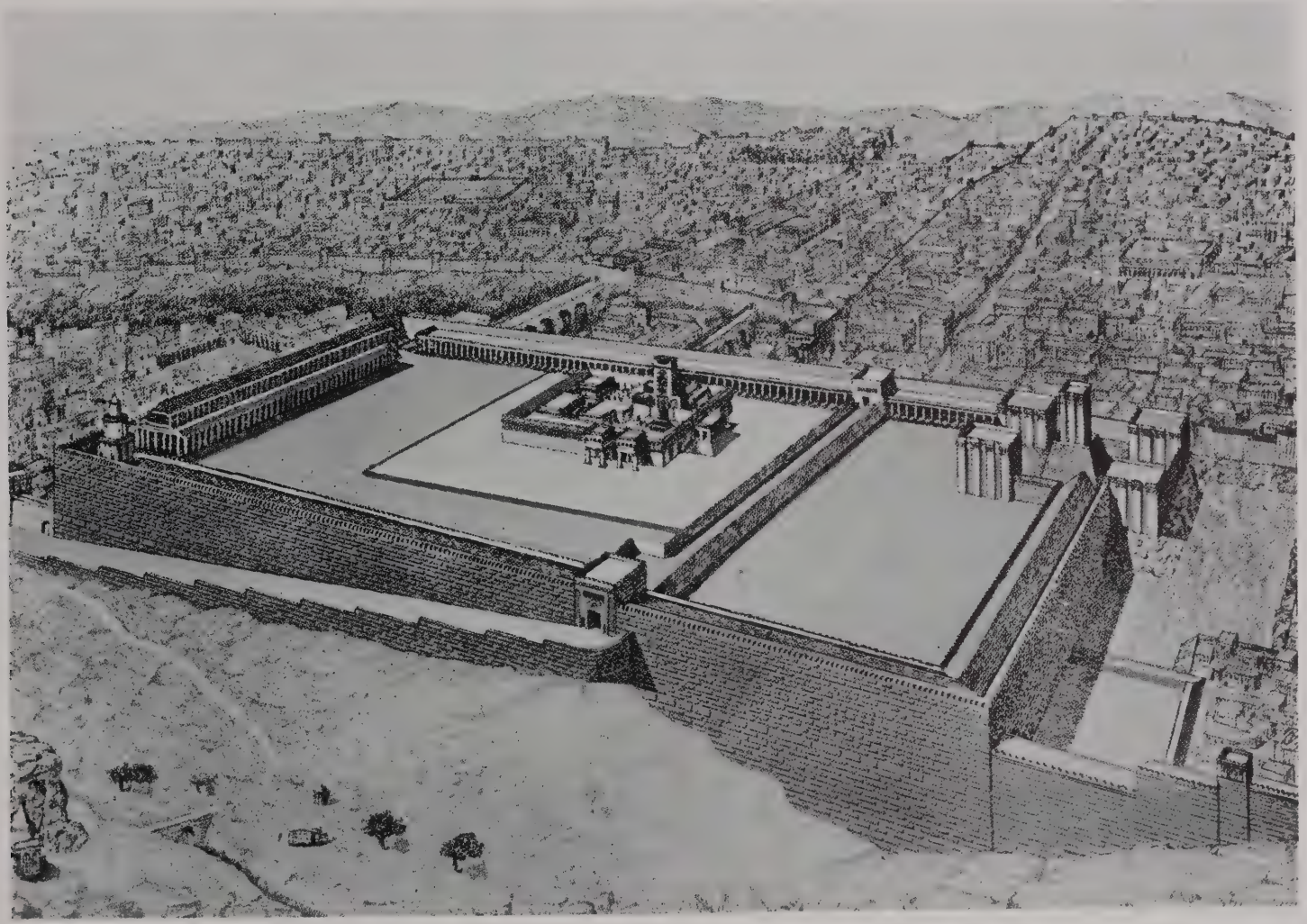
The Temple proper was completed and dedicated in eighteen months after the work began. It was the pride and joy of the Jews, more pretentious, more elaborate, more magnificent than the Temple of Solomon or the Temple of Zerubbabel. It was regarded generally as the most beautiful of all the buildings ever to have adorned the topography of Palestine. Many regarded it as the most beautiful structure in Asia. The rabbis declared when it was completed that it was undoubtedly the most beautiful building in the world. The courts were not completed for eight years, and the temple surroundings were not finished until 64 A.D., long after Herod the Great had passed to his eternal reward, and six years before the final destruction of Jerusalem by the Romans under Titus.

The dedication of the House of the Lord which occurred immediately after it was reconstructed was accompanied with great rejoicing and exuberance of spirit. It occurred on the anniversary of Herod's reign, which made the event more significant for the king without minimizing the sublimity of the occasion for the Jews. Herod amid profuse ostentation sacrificed 300 oxen and the people sacrificed according to their several abilities. The hatred that animated the hearts of the Jews toward their king was softened by the fact that he had made his promises good and that he had manifested a definite alacrity in the rebuilding of the Temple. But his popularity was ephemeral, for he demonstrated an equal alacrity in undoing all that he had gained. Anxious to remain in the good graces of Rome, and apprehensive of Caesar's reaction to his newly-acquired popularity because the Temple had been dedicated to God and the people were vociferously acclaiming him whom they had always castigated, he decided to place the Roman eagle over the Great Gate as an acknowledgment of his fealty to his imperial master. Jewish law prohibited the graven image of any living being on the sacred premises. Idol worship was no fanciful dream but a real threat to their faith, its pernicious influence having been experienced for many years. Upon the unconfirmed report of Herod's death a crowd gathered before the Great Gate and, agitated by rabbis who were terribly chagrined by the deliberate affront to Judaism, some students climbed the walls and hurled the despised emblem to the ground. The riot at the Temple occurred shortly before Herod's death. He lived long enough, however, to punish the culprits and to issue the infamous order for the murder of the babies in Bethlehem of Judaea when the report came to him that there had been born in the City of David a King of the Jews. Knowing that death was imminent and that its power transcended all possible renascence for him or for any other king whose authority was founded upon mundane superiority or physical prowess, he ordered his sister, Salome, and her husband, Alexas, to assemble all the leaders of the Jewish nation in the hippodrome and at his death to slay them. "I shall die in a little time," he wailed to Salome and Alexis, "so great are my pains; which death ought to be cheerfully borne, and to be welcomed by all men; but what principally troubles me is this, that I shall die without being lamented, and without such mourning as men usually expect at a king's death."

Herod had actually become a pitiful creature. He suffered from many loathsome diseases, any one of which would have resulted in his death. He had lived a profligate life, disregarding all the laws of health and morality, and he had to pay the extraordinarily heavy price. His last days were filled with distrust and suspicion in addition to the suffering and pain that necessarily accompanied his physical afflictions. Vain, egotistical, arrogant, making no pretense at conforming to the principles of decency, he hated deeply and was hated in equal proportions. His two sons by Mariamne had been educated in Rome. In 7 B.C. he had them murdered at Sebaste. He had been prejudiced against them by Antipater, a son by a previous marriage, and when he learned the truth he immediately ordered the execution of the betrayer. Josephus says of him, "And as he despaired of recovering, for he was about the seventieth year of his age, he grew fierce, and indulged the bitterest anger upon all occasions; the cause whereof was this, that he thought himself despised, and that the nation was pleased with his misfortunes." In the year 4 B.C., he passed on, leaving a heritage of venom and rancor that persisted to the very end of the Jewish nation. All encomiums for his constructive achievements were forgotten in the malignancy

of the venomous spirit which characterized his long and autocratic reign.

Nevertheless, it is generally agreed that Herod was entitled to the appellation of "The Great", which subsequent generations applied to him. He kept order throughout his domain and he maintained peace with other nations. While he burdened his people with heavy taxes, caring nothing for the tranquillity or comfort of their domestic lives, at least he kept them out of war. He stopped the altercation between the Sadducees and the Pharisees, an altercation which had become obnoxious to everyone. He made Judaea, especially the city of Jerusalem, into a beautiful community. And he built the Temple, — by all odds the most pretentious, the most elaborate, the most magnificent temple that ever adorned the crest or summit of Mt. Moriah. It was actually the third temple, for it was entirely new, but to please the Jews it was always regarded as the second temple rebuilt. However it may be regarded — the third temple or the second temple rebuilt — it was the monumental achievement of a tyrant who ruled "by God's grace," and who is known to all posterity as Herod the Great.



HEROD'S TEMPLE
— by W. Shaw Caldecott.
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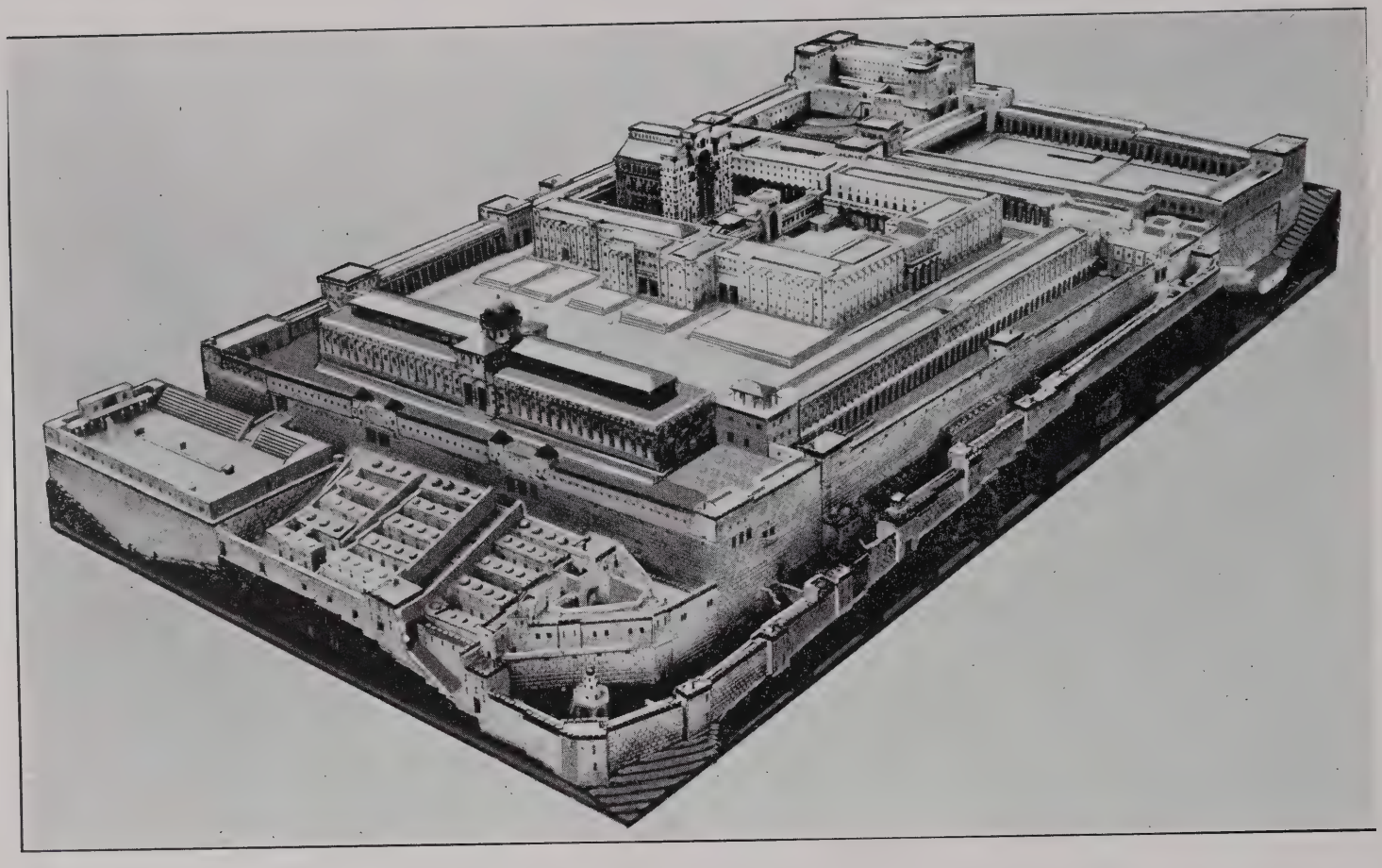

THE TEMPLE OF HEROD

according to Conrad Shick.
Photograph from Conrad Shick's model.
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THE TEMPLE OF HEROD

Herod gave peace to Palestine. He stopped the fratricidal strife between the Sadducees and the Pharisees. He maintained order and gave stability to the entire country. He ruled with an iron hand, but under his rule the Jewish state grew in importance in the Roman Empire and the wealth of the nation was abundantly increased. He was capable and shrewd, an Oriental despot whose natural endowments qualified him to achieve mastery over the people and to accomplish results that lesser men could not even have hoped to realize. He never permitted maudlin sentimentality or moral principle to stand in his way. He could blunder as he did when he supported Antony against Octavius and yet, when Antony suffered the debacle at Actium, he could ingratiate himself with the victor so completely that he received the entire Syrian coast from Egypt to Tyre, along with the cities of Gadara, Hippos and Samaria, and the territory to the northeast of the Sea of Galilee, to add to his domain. He was culturally not a Jew but a Greek, and he sought earnestly to Hellenize his kingdom. His court was literally filled with Greeks and Greek sympathizers. Nicholas, a rhetorician of Damascus, was his confidential adviser, with whom he read Greek literature and discussed Greek philosophy. Hellenism enjoyed its heyday in Palestine during the regime of Herod. So enamored with Hellenism was he that he endowed the Olympic games in Greece with money taken from the Jews. He had a mania or a passion for building Greek cities and for conferring benefits upon centers of Hellenic culture. In Jerusalem he built a theatre and an amphitheatre. In Jericho he built a Greek palace for himself. Colonnaded streets of marble, temples, theatres, amphitheatres, gymnasia, basilicas, all after the classic style, began to adorn city after city through the munificence of the king of the Jews. Sebaste, which had been the city of Samaria and which had been laid waste by John Hyrcanus, was elaborately rebuilt. In addition to a gymnasium and a basilica he erected a double street of columns a mile long, and on the acropolis he constructed a temple to Octavius, dedicating it to him at the time he assumed the title "Augustus". Perhaps the most pretentious city that he built was Caesarea, where he created a harbor by building a breakwater two hundred feet into the sea, and then proceeded to create the colonnaded streets, the agora, temple, theatre, amphitheatre, gymnasium and palace. But with all of this building enterprise in cities throughout the land, the building of new cities and the restoring of old cities, the city of transcendent beauty and glory was Jerusalem, and principal in it was the Temple of Jehovah, the most magnificent of all the temples that ever adorned the summit of Mt. Moriah. It was Herod's crowning achievement, and it brought him an ephemeral popularity which he could very well have maintained had it not been for his insatiable craving to ingratiate himself with Caesar.

Herod began the construction of the Temple in the year 19 B.C. Within eighteen months the Holy House was completed and dedicated. The surrounding buildings and courts were not completed for eight years, and the entire temple area was not completed until 64 A.D. This was the Temple that Jesus knew. Here it was that, at the age of twelve, he tarried to listen to the doctors of the law and to ask them questions. (Luke 2:46) Here it was that when he entered Jerusalem at the close of his brief ministry amid the plaudits of the people he drove the money-changers from their places of business. "And he went into the Temple, and began to cast out them that sold therein, and them that bought; saying unto them, It is written, My house is the house of prayer; but ye have made it a den of thieves." Here it was that Peter and John, after the crucifixion of Jesus, cured the man who had been a cripple from birth and had lain daily at the gate called Beautiful "to ask alms of them that entered into the Temple." Here it was that Paul was cast out and the doors shut against him because of his teaching regarding Jesus who had been crucified.

The Holy House of the Temple which stood on the exact site of its predecessors, was extraordinarily pretentious. It was made of white marble. Plates of gold adorned the eastern end and a large portion of the side walls. The temple courts covered twice the area of Zerubbabel's Temple. Vast subterranean vaults to the south of the temple hill were constructed to form a support for the increased area. This temple area, according to the Talmud, was 500 cubits or 750 square feet. According to Josephus it was 600 square feet. The principal gate was on the west, and near this gate was the *Beth Din* where the Sanhedrin held its meetings. The Middoth reports only one gate on the west, called "Kiponos", while Josephus reports that there were four gates. Josephus also speaks of gates on the south and one on the north, but he makes no mention of gates on the east. The Middoth, on the other hand, speaks of the two "Huldah" gates on the south, and of one gate on the east, but it makes no mention of a gate on the north.

The Outer Court was known as the Court of the Gentiles because Gentiles were permitted to use it. This court was used as a market place for buying and selling, and it probably was from this court that Jesus drove the money-changers. The entire court was paved with stones. Along the inside of the walls which surrounded the large court there were porticoes or cloisters. The Roman soldiers walked along the roof of these porticoes during the various feasts to watch for disturbances and to see that order was maintained. Double porticoes with two rows of white marble columns adorned the north, east and west sides. Here it was that Jesus, after His triumphal entry into Jerusalem, assembled His little following to teach and to preach the Gospel. "And he taught daily in the Temple", declares the Gospel of Luke . . . "And it came to pass, that on one of those days, as he taught the people in the Temple, and preached the Gospel, the chief priests and the scribes came upon him with the elders." On the south were the royal porticoes of 162 columns, forming three aisles. The middle aisle was forty-five feet wide, and each of the other two aisles was thirty feet. The inner portico was on an elevation, on the east of which was Solomon's Porch. All along the outer walls were chambers for the priests.

While the Holy House of the Temple was constructed along similar lines to the two temples that preceded it, Josephus and the Middoth speak of the Holy Place as the entire Inner Court, which included the Women's Court. This Inner Court was elevated about the Outer Court, there being five steps from the one to the other; it was rectangular in shape, and it consisted of a Women's Court on the east, The Court of the Israelites, the Priests' Court, and the Holy House of the Temple. There was a terrace around the Inner Court except on the east. At the inner edge of this terrace was a stone parapet with tablets bearing inscriptions warning non-Jews to stay out. A tablet recently discovered bears the inscription in Greek, "No stranger is to enter within the Balustrade and Embank-

ment round the Sacred Place. Whoever is caught will be answerable for his death which will ensue." St. Paul almost lost his life here. He was in the Inner Court when certain Jews cried out that he was a trespasser. (Acts 21:26-23:24)

The Inner Court was surrounded by a wall forty cubits high in which there were nine gates, four on the north, four on the south, and one on the east. All gates had folding doors covered with gold and silver. Three of the gates on the north were known respectively as Nitzius, the Gate of Offering, and the Makad. On the south, three of the gates were known respectively as the Flaming Gate, the Gate of Offering, and the Water Gate. The gate on the east was made of Corinthian brass. It was very expensive and very beautiful. In the Book of Acts it is called the "Gate Beautiful," but in the Mishna it is called "Nicanor's Gate". It was fifty-six cubits high and forty cubits wide; the other gates that led from the Inner to the Outer Court were thirty cubits high and forty cubits broad. Inside the walls of the Inner Court were porticoes, smaller but just as beautiful as the porticoes around the walls of the Outer Court. There were cells between the gates for the storing of various goods, and over the cells as well as over the gateways there were rooms for the storing of temple equipment.

Between the Women's Court and the Court of the Israelites there was a large gate, richly adorned with silver and gold. This gate was approached by fifteen steps, as the ground was higher in the Court of the Israelites than in the Women's Court.

The Inner Court was divided into an eastern section to which men and women were admitted and a western section which was for men only. In this western section there was the Priests' Court, which included the Holy House and the altar of burnt offering. The Priests' Court, as the name indicates, was for priests and no one else was ever permitted to enter; it was surrounded by a wall separating it from the Men's Court or the Court of the Israelites.

Twelve steps led from the Court of the Priests into the Holy House of the Temple. These steps were directly in front of the entrance which faced the east. The Holy House was arranged similarly to its two predecessors. The inside measurements were sixty cubits in length, twenty cubits in width, and sixty in height. The Hekal or Holy Place was forty cubits long, and it contained the Table of Shewbread which stood at the north, the altar of incense which stood in the center, and the seven-branched candlestick which stood in the south. Only the officiating priests entered the Hekal. In the morning they brought in the incense and in the evening they prepared the lamps or the candlesticks. Every Sabbath they replenished the Table of Shewbread. The Debir or Holy of Holies was a cube twenty cubits each way. It was empty. Instead of the Ark of the Covenant which had rested so securely in the Holy of Holies of Solomon's Temple, there was only a slab of stone in the most sacred precincts of Herod's Temple. Once each year, on the Day of Atonement, the Holy of Holies was entered by the high priest. This was the only time it was entered.

The Porch, which resembled a large, massive wall, was one hundred cubits high, one hundred cubits wide, and eleven cubits from east to west. The Holy House, including the chambers for the priests, was seventy cubits wide, outside measurement. The Porch, therefore, extended fifteen cubits to the north and to the south. The vestibule to the Porch was forty cubits high and twenty cubits wide, arched at the top. The Hekal door which led from the Porch was richly adorned with large gold carvings of grapevines. Draped or hung in front of the Hekal door was an elaborate Babylonian veil. A very lovely veil also hung in the doorway between the Hekal and the Debir. The Mishna says there were two veils a cubit apart in the doorway separating the Hekal from the Debir.

On the south, west, and north sides of the Holy House there were thirty-eight chambers arranged in three stories. Some were for priests and others were for utensils. A small door led from the Porch at the northeast corner into a chamber and a stairway led from the chamber to the second and third stories.

Above the Hekal and Debir there was a large room forty cubits high and of the same length and width as the building. The entire Holy House from the ground to the roof was one hundred cubits, which was the same height as the Porch. A door led from the south side of the large upper room to the priests' chambers.

Twenty-two cubits in front of the Holy House of the Temple but within the confines of the Priests' Court was the altar of unhewn stone, fifteen cubits long, fifteen cubits wide, and ten cubits high. On the east of the altar there was a stairway thirty-two cubits long and sixteen cubits broad which led from the court to the top of the altar. At the southwest corner of the altar were two holes through which the blood of the sacrificial animals was drained down into the Kedron. South of the steps that led into the Holy House of the Temple and the altar of burnt offering was a large laver or basin which received its water supply from a spring. North of the altar were six rows of rings to which the sacrificial animals were tied for slaughter. Just beyond these rings were eight pillars from which the slain animals were suspended for the blood to drain, and immediately adjacent were marble tables for the carcasses to be prepared for the altar.

The entire temple enclosure was diligently policed by the priests and Levites. The Captain of the temple police was a very important person, his power recognized by everyone. During the day the police enforced the sanctity of the temple courts. At night all the gates were shut and fastened and groups of priests and Levites constituted the guard to see that no one endeavored to force his way through. Priests constituted the guard at three places in the Inner Court, and Levites were stationed at twenty-one places. The Captain of the Guard made his rounds all through the night to see that the guards were awake and alert to their responsibilities.

The Temple of Herod was the last of the Jewish temples in Jerusalem. It was the most magnificent of all the temples, its beauty being recognized throughout the regions on the eastern side of the Mediterranean. Obviously the Jews were proud of it. It was a center for the Jews all over the world, the pride and joy of every son of Abraham. Thousands of them returned each year to worship before its altar. It was the binding force, the integrating power, that held them to their faith. In all the centuries that have passed since its dedication, through all the persecutions in one land after another, in fact all through the long exile of the Jews from their home land, their faith has not diminished, their loyalty to Jehovah has not wavered. Herod had built them a temple which served as a rallying-point and which knit them together into one band of believers in the goodness, purity and holiness of their God. The Hellenism that Herod tried to establish disappeared as if by magic but the faith of the Jews in the ultimate validity of their law and their worship has never faltered. The Temple of Herod was not the most beautiful temple ever built. It did not compare favorably with temples in Egypt, Assyria, Greece, or India, but it is better known than any other, except its illustrious predecessor, the Temple of Solomon. All three of the temples in Jerusalem were built by a people who had no genius for architecture, no special ability in construction, but their contribution to the life of humanity endows them with a luster that dwarfs all other temples into insignificance.

THE DESTRUCTION OF THE TEMPLE

Herod divided his kingdom among his three surviving sons. His last years were pitiful. He suffered from various loathsome diseases and he grew more suspicious and more bitter than he had ever been. Palace intrigue and harem gossip aroused his anger so that he resorted to all manner of cruel punishments for the offenders. He murdered his two sons by Mariamne and his son Antipater. When Augustus Caesar heard of it he exclaimed, "Better be Herod's pig than his son". His maniacal ravings before his death were blood-curdling and diabolical.

He divided his kingdom among his three surviving sons: Archelaus, who was made king of Judaea, Samaria, and Idumaea; Herod Antipas, who became Tetrarch of Galilee and Perea; and Philip, who became Tetrarch of the territory to the northeast. Augustus Caesar had serious misgivings about approving the will providing for this division, but finally did so with certain reservations. Archelaus was both incapable and tyrannical. In 6 A.D. he was banished and his kingdom was placed under the control of a Roman procurator.

The Roman procurators who guided the destiny of the Jewish nation from 6 A.D. until 66 A.D., except for the brief interim when Herod Agrippa I reigned as the last King of Judaea, were military commanders as well as civil governors. They were not men of great capacity or understanding, and their misrule only accelerated the cataclysm toward which the Jewish nation was rapidly heading. They resided in the royal palace at Caesarea, except during the various important functions at the Temple, when they transferred their domicile to the palace of Herod in Jerusalem, which became known as the Pretorium. Pontius Pilate, who was Procurator at the time of the crucifixion of Jesus, held office from 26 A.D. to 36 A.D.

Herod Antipas, the Tetrarch in Galilee and Perea, continued to reign from 4 B.C. to 41 A.D., a period of some forty-three years. Like his father, he was a tyrant, cruel and despotic, who cared nothing for the domestic felicity of his people. Jesus characterized him as "that fox". It was Herod Antipas who had John the Baptist beheaded to gratify the capricious whims of his niece. (Matthew 14:1-12) Only Philip ruled his domain wisely and well, manifesting a genuine humanitarian spirit and a solicitude for the welfare of his subjects.

Herod Agrippa I, the last King of the Jewish nation, ruled in Judaea from 41 A.D. to 44 A.D. Upon the death of Philip, the Roman Emperor Caligula gave the tetrarchy to Agrippa and authorized him to assume the title of King. Caligula was assassinated and was followed by Claudius, who augmented the territory over which Agrippa ruled by adding the tetrarchy of Antipas and all of Judaea which had been governed by the procurators. Herod Agrippa was actually a good king and a good Jew. He sought earnestly to rule with justice and moderation. He is mentioned in the Book of Acts (12:1-23) as being hostile to the incipient Christian Church which was winning too many converts among the Jews to permit of complacency.

The despotism of Rome gradually became more offensive and burdensome to the Jews, who were imbued with the spirit of freedom and who were chafing under the heavy restrictions imposed upon them by their Roman overlords. Conditions grew steadily from bad to worse, and sporadic uprisings occurred here and there to give warning of the coming storm. Herod Agrippa II, the Tetrarch in the territory formerly governed by Philip, could not cope with the situation and was deposed. From the time that Felix was appointed Procurator of Judaea, Roman violence increased to such proportions that retaliation became the expected order of the day. Assassinations became general as the Jews, armed with short daggers, entered upon a program of relentless revenge. In 66 A.D. the persecution of the Jews by the Romans reached such a point that open warfare necessarily had to ensue. Uprisings occurred in Jerusalem but spread rapidly through Judaea and Galilee. In 67 A.D. the Jews formally opened hostilities with an attack upon the Roman garrison at Ascalon. Legions were dispatched from Syria to crush the rebels, but they were altogether impotent to deal with a situation that was too far out of hand.

Nero, taking cognizance of the seriousness of the situation, ordered his two ablest generals, Vespasion and Titus, to take charge of the situation and to subdue the rebels and restore order. The task was not easy. A year was required for them to conquer Galilee. They then moved to the west and south, and from the three directions they closed in upon Jerusalem. Desperately the defenders of the city held to their defenses, but unfortunately they were hopelessly divided among themselves. Three separate factions became involved in a bitter and bloody strife regarding leadership and the program of defense. One faction controlled the Temple, another held the upper portion of the city, and a third was intrenched in the lower section. These three groups turned against each other when the common enemy was thundering at the very gates of the citadel, threatening the very existence of Judaism. In the Tyropoeon valley there was an abundance of grain, a quantity sufficient to sustain the defenders of the city for a long time, but this supply was willfully destroyed by the rival factions.

Conditions in the besieged city grew rapidly worse, becoming unspeakably desperate: vast numbers of people died of starvation daily, so that the dead could not be buried. Those who tried to escape from the doomed city were killed by the Romans. In spite of the deplorable conditions, the pitiful struggle for every morsel of food, the murder of those who managed to secure something edible, the defenders gave no sign of surrender. Time after time Titus called upon the people to surrender, promising clemency if they would give up the struggle which was so hopeless for them and so dire in its consequences. It was the most tragic siege in all history, heroic but foolish, sanguinary but not worth the price it imposed.

Titus established his 10th legion on the Mount of Olives to attack the city from the east; he intrenched his 12th and 15th legions on Mount Scopas to press the besieged by assaulting the northern wall; he posted the 5th legion on the west, and all about the city he built a mound so that he could bring his machines of war close to the city walls. With battering ram and with ballista, which could hurl a huge stone a quarter of a mile, he launched the attack. Day after day the attack continued. Again and again Titus held out the offer of clemency but each offer was rejected with utmost defiance. It was simply the devastation of a race of people because of the stupidity and the stubbornness of their leaders. With incredible and almost superhuman endurance the defenders held their ground. Days passed into weeks, and weeks into months, and still the attacks continued. A strong counter attack from within the city caused the Roman legions to waver. But there

SOLOMON'S STABLES

—beneath the floor of the Temple area, among the piers. Foundations were laid by Herod. Had no connection with the Temple of Solomon.

—Bonfils Photo.

A MARBLE PANEL FROM THE TRIUMPHAL ARCH OF TITUS ON THE VIA SACRA IN ROME

This commemorates the destruction of Jerusalem by Titus in 70 A.D. It portrays Roman soldiers, crowned with laurel, carrying the sacred relics from the Temple of Herod. From Mrs. Eugenie Strong, (Roman Sculpture pl. xxxiv).
Used by permission Chas. Scribner's Sons.

could be only one result. Death stalked the streets of the city as starvation, disease, pestilence, raged. The fortress Antonia to the north, where the defenses were weakest, finally gave way. One after another of the walls was breached. On July 17, in the year 70 A.D., the daily sacrifices in the Temple were suspended. On August 9, the city fell. Roman soldiers, crazed with a passion for blood, overcome with madness at the final breaching of the temple walls, poured into the temple grounds to kill and destroy. Lighted fagots were thrown into the Holy House of the Temple, resulting in a conflagration that entirely consumed the edifice that had been the pride and the joy of the Jews. The upper section of the city around Herod's palace was the last to capitulate. The Romans slew and plundered, raped and burned. They were literally madmen whose passions were aflame to kill and to destroy. Thousands of men, women, and children perished in the flames that demolished the city of Jerusalem and the Temple of Jehovah.

The destruction of Jerusalem was complete. The Temple of Herod lay in ruins, never to rise again. The nation of the Jews ceased to exist. Feeble and futile attempts were made by scattered remnants of Jews in Palestine to re-establish themselves, but the power of Rome was too great. In the year 90 A.D. a group of rabbis met at Jamnia and formed a "college of scribes"; their principal accomplishment was their pronouncement that the Book of Jewish Scriptures was complete. With the destruction of Jerusalem the Sadducees disappeared altogether from Jewish life; the priesthood came to an end as precipitously as the Temple of Herod. The Sanhedron was no more. But Judaism was not dead. Judaism had not been destroyed. It had made a monumental contribution to the life of humanity, and while the Jewish people were scattered to the four winds, the Jewish faith could not perish, for there were the sacred writings to perpetuate the religion of the prophets and the law; there were the rabbis to teach and to preach monotheism and the Ten Commandments; there were the synagogues in which the people could give expression to their faith in democracy and their love for their racial traditions. Rome, powerful, highly centralized and efficient, could destroy Judaea but could not destroy Judaism. The ideas and ideals, the philosophy and the religion, which came out of Judaea are immortal and eternal. The marble Arch of Triumph on the Via Sacra in Rome commemorates the destruction of Jerusalem by Titus in the year 70 A.D., but the spirit of the prophets of Israel and of Jesus of Nazareth lives on in triumph over the legions of the once mighty Roman Empire.

TOMB OF THE KINGS

ACCORDING TO TRADITION SEVERAL OF THE EARLY KINGS OF ISRAEL WERE BURIED HERE. SOLOMON MAY HAVE BEEN INTERRED IN THIS REGAL BURYING GROUND. THERE ARE TWENTY-FIVE TOMB NICHES BRANCHING OFF FROM THIS CHAMBER.

Photograph by Dr. Edward A. Henry.
Used by permission.

WAILING WALL OF THE JEWS

THIS IS THE OUTSIDE OF THE WEST WALL OF THE HERODIAN TEMPLE.

Photograph by Dr. Edward A. Henry.
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THE KEDRON VALLEY

LOOKING DOWN THE KEDRON VALLEY FROM THE SOUTH WALL OF THE TEMPLE AREA. ON THE LEFT IS THE VILLAGE OF SILOAM. JUST TO THE RIGHT OF THE CENTER, THE SMALL ARCH IS JOB'S WELL. THE MINARET IN LOWER CENTER IS OVER THE POOL OF SILOAM.

Photograph by Dr. Edward A. Henry. Used by permission.

THE GOLDEN GATE LEADING FROM THE KEDRON VALLEY INTO THE TEMPLE.

THIS WAS THE GATE THROUGH WHICH JESUS ENTERED THE TEMPLE ON THE FIRST PALM SUNDAY. THE GATE HAS BEEN SEALED BY THE MOSLEMS.

Photograph by Dr. Edward A. Henry. Used by permission.

THE NORTH WALL OF JERUSALEM

AT THE BASE OF THE CLIFF, JUST TO THE LEFT OF THE CENTER, IS THE ENTRANCE INTO WHAT ARE KNOWN AS SOLOMON'S QUARRIES, FROM WHICH, ACCORDING TO TRADITION, SOLOMON QUARRIED THE STONE FOR THE TEMPLE.

Photograph by Dr. Edward A. Henry. Used by permission.

THE DAMASCUS GATE

THIS IS THE ONLY LARGE GATE IN THE NORTH WALL OF JERUSALEM. THROUGH THIS JESUS PROBABLY WENT OUT TO GOLGOTHA. THROUGH IT RUNS THE HIGH ROAD TO DAMASCUS.

Photograph by Dr. Edward A. Henry. Used by permission.

DOME OF THE ROCK, JERUSALEM,
AS IT LOOKS TODAY.

SITE OF THE ALTAR OF BURNT OFFERING WHICH STOOD BEFORE THE TEMPLES OF SOLOMON, ZERUBBABEL, AND HEROD.

—Bonfils Photo.

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